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The Improvement Era

May 1966

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Exploring the Universe

By Dr. Franklin S. Harris Jr.

OUR SUN AND THE MILKY WAY

Our sun is about halfway from the center to the edge of the pancake-shaped Milky Way galaxy, the diameter of which light takes about 100,000 years to travel. Our galaxy contains about 100 billion stars and rotates once in about 250 million years. The nearest galaxy to our own is called the Andromeda galaxy or Messier 31, and its light takes about two million years to reach us. The distance is measured by the period of pulsation of the Cepheid variable star which reveals its true size and luminosity.

JAPANESE ABORIGINES

Recent examination of the origins of the Japanese people indicates that man was active in the Japanese Islands about as early as in Europe. Recent finds of skeletons show that all the aborigines were not physically similar to the surviving modern Ainu, but some look like modern Japanese.



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The Improvement Era does not accept advertising for beverages that contain caffeine. A number of inquiries have been received concerning the Tab soft drink ad that appears on page 233 of the March 1966 issue. Before accepting this ad, we had the drink analyzed for caffeine content by the Utah State Chemist's office. The test number is 66-C404, February 10, 1966. Their report reads: "Caffeine: none." DLG

THE COVER

Photographs from Tahiti, Samoa, New Zealand, Hawaii, Tonga, and Rarotonga make up our cover. The photographers are: Tonga—Vernon Coombs; Rarotonga—George Robert Crayhead, Jr.; others—Doyle L. Green.

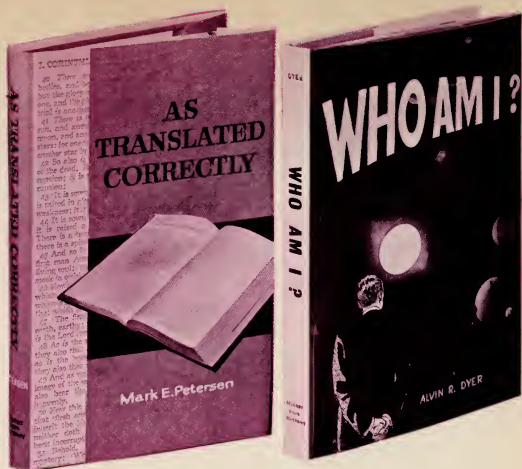
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May Era 66

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We encourage Cub Packs and Guide Patrols to participate in the unit Thrift Plan which makes it possible to automatically order BOYS' LIFE each year.

—LaVern W. Parnley



Many Islands

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

● Polynesia means many islands. Geographers vary in definitions: Some define Polynesia as the islands of the central Pacific lying between 30° north and 47° south latitudes. It is therefore a subdivision of Oceania. Included are the large islands of New Zealand and the groups of the Hawaiian Islands, Samoa, Line Islands, French Oceania, Cook Islands, Phoenix Islands, Ellice Islands, Tonga, and Easter Island. Some place Guam, the Carolinas, and the Marshalls in Micronesia, Fiji and the Solomons in Melanesia.

Whatever the geographic sweep of the expression, whether the surrounding waters are called the South Seas or the Pacific, the future identification of Polynesia is being elaborated upon on the island of Oahu, village of Laie, at the Polynesian Cultural Center, constructed and operated by the Church.

Such an assertion may require some support.

The support, such as it is, exists in the facts of the jet airplane and the tourists, lured by the spell of the South Seas, who pour in and out of Honolulu International Airport twenty-four hours a day.

The middle decades of the twentieth century, since World War II was concluded in 1945, are the decades of the tourist in the South Seas. They tend to congregate in Hawaiian Polynesia, where tourism has become big business. But Micronesia (Greek *mikros*, small, and *nesos*, island) and Melanesia (Greek *melas*, black) await such development.

It has been said that the sixteenth century of Polynesian history belongs to Spain; the seventeenth to Holland; the eighteenth to the English and such figures as Captain Cook; and the nineteenth to a mixture of European deserters from sailing vessels, seeking earthly paradise under coconut palms, while traders, whalers, and missionaries, harassed or sought to

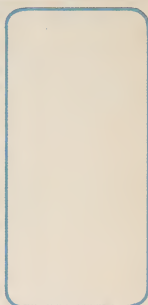
bless the native peoples. It has also been said that the natives gained their primary impressions of Western civilization from rather unworthy specimens. Seafaring men and deserters, from Magellan's time on, spread through the Pacific in advance of the missionaries.

Whatever the past, the lure of Pacific paradises is found today throughout the world, and the age of the tourist is far advanced. Television "spectaculars" produced in Honolulu and Tahiti, Tokyo and Osaka, no less than New York and Hollywood, celebrate the glories of Waikiki sunsets, the blue Pacific, moonlight through the palms, female beauty, and male surf-riders.

Many of the visitors to Polynesia include a stop at Honolulu, on the island of Oahu. The luxury hotels have long since sprouted attractive signs and booths promoting such guided tours as a luau and performances of the native groups at the Polynesian Cultural Center. In its very short lifetime this center has gained a place uniquely its own. Situated near Honolulu, it draws visitors as a magnet. While at Laie, the tourists also see the Hawaii Temple and the Church College of Hawaii.

The Polynesian Cultural Center has become a major tourist attraction. All the human race, in present and future times, will not visit Hawaii. But the future affluent, the scholars, the business leaders, combining business with pleasure, and thousands of governmental officials plying the Pacific air routes will probably gain their impressions of Polynesia at Laie. The future definition of "Polynesia" may well become the one implied and suggested by the Samoan, Hawaiian, Tongan, Maori, Tahitian, and Fijian villages, the models, the exhibits, the peoples at the Polynesian Cultural Center. It is a living "museum."

Millions of Americans identify dolphins and sea creatures from their visits to Marineland. The basic characteristic of the Polynesian Cultural Center is not dolphin-like. Nor is it entertainment. The basic expression of the Polynesians, like *aloha* in Hawaiian, is one of warm friendship and love. The world can use more warm friendship, understanding among peoples, and love in these times.

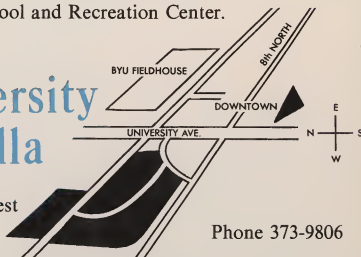


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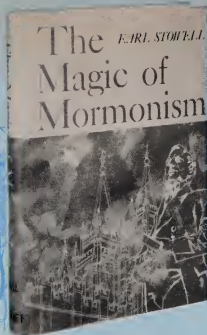
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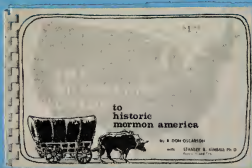
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Highlighting the MIA June Conference this year will be the Young Artists Festival to be held in the Tabernacle on Temple Square Friday and Saturday, June 17 and 18, at 8 p.m. Talented young people who have had opportunity during the past year to participate in ward young artists festivals will perform before approximately 8,000 youth leaders in the Tabernacle each night. Accompanying them will be a specially selected 100-piece symphony orchestra.

One of the features of the conference will be the annual *Improvement Era* Citation Award dinner in the Student Union Building at the University of Utah. It will be attended by General Authorities and stake, ward, and mission leaders from throughout the Church.

MIA—the Happy Way—leads to

the Roadshow Festival, where ten roadshows will be presented at Kingsbury Hall and the Pioneer Memorial Theater on the campus of the University of Utah—two matinees and two evening performances. Tickets at fifty cents each may be obtained by writing to the MIA Office, 79 South State Street, in Salt Lake City.

Stroll down the MIA Happy Way, the boulevard with the Continental European sidewalk cafe atmosphere, at the Hotel Utah Motor Lodge, where the seventeen departments of the MIA will have a multitude of ideas displayed.

On Saturday come along to the various MIA department sessions—exciting, informative, and inspiring—MIA—the Happy Way.

A Sunday morning conference session will be held June 19 at 9:15 a.m. in the Tabernacle under the direction of the First Presidency. This meeting is the highlight and concluding session of the 1966 MIA June Conference.

Copies of the conference program may be obtained on Temple Square at the reception heralding the opening of the MIA June Conference, starting at 7 a.m. Friday, June 17, 1966. General sessions on Friday and Sunday and YW and YM executive sessions on Saturday will be held in the Tabernacle. Department sessions on Saturday will be held in ward and stake chapels in the Salt Lake area.

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Family Movie of

- The first annual "Family Movie of the Year" award was presented to Twentieth Century-Fox for *The Sound of Music* at a recent banquet at Brigham Young University where those associated with the film were honored.

Joining with *The Improvement Era* in the day-long festivities were the *Deseret News*, KSL Radio and Television, and Brigham Young University. Representing Hollywood at the award ceremonies were Harry K. Sokolov, executive assistant to Richard D. Zanuck, production chief of the studio, and Charmian Carr. Miss Carr played the role of the oldest Von Trapp child, Liesl, in *The Sound of Music*.

Speaking on behalf of Twentieth Century-Fox, Mr. Sokolov said, "I want to tell you how honored I am to accept this award. We have received many awards for *The Sound of Music*. We have received letters from all over the world about the picture, but I humbly say the award we receive tonight gives us more gratification



Charmian Carr, President N. Eldon Tanner, Harry Sokolov, E. Earl Hawkes, and Dr. Ernest L. Wilkinson.

the Year Award

and happiness than any other."

In presenting the award on behalf of *The Improvement Era* and the other co-sponsoring agencies, President N. Eldon Tanner, second counselor in the First Presidency said, "We want you and the world to know that we are anxious to support wholesome motion pictures and good entertainment. We hope the movie industry will know that we support that which is good."

The Hollywood visitors spent the entire day on the BYU campus, taking part in a student assembly and a panel discussion. But the highlight of the activities was the presentation of the two-foot silver-plated trophy to Mr. Sokolov at an evening banquet which was attended by many General Authorities and several hundred civic, church, communications media, and entertainment industry leaders.

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Sauniatu, Samoa—Of this village President McKay said, “This

Sauniatu

THE EDITOR'S PAGE

BY PRESIDENT DAVID O. MCKAY

● Our brothers and sisters in the Church who reside in the missions of the South Pacific are a wonderful people. They are a blessed people. They love the Lord with all their hearts, mind, and strength, and the blessings of heaven are showered upon them in return.

I share with you my experiences in Samoa; first, during 1921 when I made a worldwide tour of missions as a member of the Council of the Twelve, and then in 1955 as I returned there as President of the Church.

I recall that it was midafternoon, May 31, 1921, that a most affecting scene was enacted for Elder Hugh J. Cannon and me on the borders of the little



indeed is the most beautiful place I have ever seen."

DOYLE L. GREEN

Samoa mountain village of Zion-Sauniatu.

These people were at a crossroads, wondering if they should try to continue their village.

That day we had bidden those warmhearted Saints farewell twice before, once at the mission house and again a few moments later at the farther bank of the river, a scant hundred yards beyond the village.

Thongs of these Saints had followed us, reluctant to sever the association that we had shared for such a little while.

Still on and on they traversed the beautiful tropical trail that bisected the adjacent rubber plantation. They

were a reverent group, a couple of hundred in number, who sang their native "Good-bye my Feleni" as they marched behind their band.

My companion, Brother Cannon, and President and Sister John Q. Adams and I were each riding horses. Finally I stopped, turned and dismounted, and hung my umbrella on a kapok tree. Then, raising my arms in prayer, I gave that people this blessing:

"O God, our Heavenly and Eternal Father, there have been many impressive partings between thy people and thy chosen servants in the days of the
(Continued on the following page)

Savior and in this day. Peter and Paul and their associates Timothy and Marcus and Luke and others undoubtedly wept many a tear in bidding solemn farewells; but on no occasion, we feel sure, was expressed more attachment than that which is manifest here today. Thou seest, Heavenly Father, with what sorrowful feelings we bid one another farewell here in this beautiful grove, one of thy 'first temples.'

"Holy Father, look down in love and tender mercy upon these good people. Protect them in their village from all evil influences. Bless the leading men therein, that they may be indeed kind and wise shepherds to this little fold, and may no fierce wolves, in the shape of enmity, ill-will, and indifference, 'enter in among them, not sparing the flock.' Bless the mothers, the young men and the young women, and especially the little children. Be merciful to the little one whose eyesight is afflicted and others unto whom thy servants have administered. Heal the sick, we beseech thee, and restore to health and strength, through their faith and faithfulness, those who are afflicted.

"May thy peace abide here in the village of Sauniatu.

"Father, in thy love prosper the labor of the hands of all who work for the necessities and comforts of life, and may they possess in abundance food and clothing. May their plantation be fruitful in the products adapted to local conditions. But above all, may harmony abide in their hearts and homes. Our Father, may they have clear understanding of the truth and make rapid progress in gaining a knowledge of thee and thy divine work.

"By virtue of the holy apostleship and in the authority of the priesthood with which thou hast endowed me, I seal these blessings upon these, thy Saints. May this parting and blessing prove, through thy power and mercy, a sacred blessing to them and to us, we humbly pray in the name of Jesus Christ, our Savior. Amen."

That night at Pesega, more than twenty miles from Sauniatu, we felt happy and thankful for one of the most memorable days of our lives.

Thirty-four years were to pass before I, in company

with Sister McKay, was to visit Sauniatu village again.

During one of the meetings that Sister McKay and I attended in Samoa, I counseled: "Be sure to honor your native titles, but do not put them before the Holy Priesthood of God." I then heard the story of Fitisemanu, a government policeman, who, I am told, weighed 520 pounds (he had been seriously afflicted with filaria, causing what we call elephantiasis). He said that at one time he was offered the highest title in Samoa that can be bestowed upon a person if he would but leave the Mormon Church and serve the London Missionary Society. His answer was (and I shall always remember the dignity that was his as he told it to me): "I would rather be a deacon in the Mormon Church than the king of Samoa."

We drove from Apia to Sauniatu, the beautiful church village sheltered in a lovely valley about five miles inland from the coast. The trip took us about an hour, and I told my traveling companions how Brother Cannon and I had spent all of one day riding on horseback to get there from Pesega.

Then we crossed a bridge and stopped about a half mile from the village where a monument had been erected at the place at which I spoke in 1921, giving this people a blessing. I am sure the monument had been painted and polished for my visit, but no more so than the village that lay before us. The day was perfect; it had rained for a week, but that morning the sun was shining. The people of 1921 and their children had stayed with Sauniatu.

President Howard B. Stone of the Samoan Mission remarked that Sauniatu was by far the most beautiful place in Samoa, and I replied: "This indeed is the most beautiful place I have ever seen. It is indeed the vision that I saw on my first trip to Samoa thirty-four years ago. Such beauty, such grandeur, and such splendor I have never heretofore known."

We went forward to meet these Saints and to dedicate their buildings, including a schoolhouse of the Church, and to bless and comfort the people. Again Sauniatu had given me, and this time Sister McKay, one of the most memorable days of our lives.

THE MESSAGE

BY DONNA DICKEY GUYER

*Long were the love-filled years yet quickly spent,
never to be relived. Then in the lost
and silent country of my argument
a time for grieving waited to be crossed.
How cruel that silence! And what need it brought
without one echo that your voice had made.
No faintest whisper like an afterthought*

*varied the void. Oh then I grew afraid
that time would shut the cry of living out,
and so I filled my house from noon to night
with busy chatter, rainfall for the drought,
only to find a deeper hurting plight.
But when I held our grandson to my cheek,
out of nothingness, I heard you speak.*

QUESTION: *"I have been asked to give a talk on chastity and dress. Will you please explain exactly what the standards of the Church are in relation to dress? Some women in the Church wear dresses that are so short that they do not cover their knees when sitting. It has been my understanding that Latter-day Saint women should always wear dresses that cover their knees, at least when they are of Mutual age. Please set me straight. What is right?"*

YOUR QUES- TION

ANSWERED BY
**PRESIDENT
JOSEPH
FIELDING
SMITH**
OF THE FIRST
PRESIDENCY

Chastity and Dress

ANSWER: Isaiah, one of the great prophets of early times, saw our day, and he described the conditions that would prevail among the "daughters of Zion" in these latter days. This is in part what he said:

"Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:



"Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.

"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon,

"The chains, and the bracelets, and the mufflers,

"The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

"The rings, and nose jewels,

"The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins.

"The glasses, and the fine linen, and the hoods, and the veils.

"And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle-a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty." (Isa. 3:16-24.)

As I sit on the stand in a stake conference and look down over the congregation, I see some of these conditions existing of which Isaiah spoke.

When I was a youth attending the Salt Lake Stake Academy and later the Latter-day Saints University, the girls were dressed neatly from head to foot in shirtwaists and full skirts down to their ankles. I recall an incident that happened when a group of students—young girls and boys—took a short trip up City Creek Canyon. One of the girls slipped and caught her dress on a limb, exposing her leg. She was so embarrassed that she wanted to withdraw, and it took some persuasion by the other girls to have her remain.

Now, in this modern day, Isaiah's prophecy has been and is being fulfilled.

The following is taken from *The Salt Lake Tribune* of Saturday, January 15, 1966, page 11, entitled "Public 'Knees' Ridiculous, Note Stylists":

"New York (AP)—Four of Europe's fashion barons criticized the new short hemlines today and said any woman who shows her knees in public is ridiculous.

"When a bride gets married, the most important moment of her life, she wears a skirt that trails down the aisle," said Norman Hartnell of London, couturier for Britain's royal family.

"Are women to be idiots the rest of the time?" he asked. "Surely they have a mirror. What's pretty about knees?"

"Hartnell's customers include, in his words, 'all the elite clientele in England,' and he says he doesn't see their knees. 'So why see the rest?'"

"He spoke with fashion writers attending the week-long New York Couture Group previews. Hemlines shown here are mid-knee to three inches above the knee.

"Visiting with Hartnell were designers Jacques Heim of Paris, Pedro Rodriguez of Madrid and Micol Fontana of Rome. All preview their spring clothes in Europe within the next three weeks.

"Generally speaking, any fashion is killed by an abuse of the same fashion," said Heim. "Short can be too short.

"I try to emphasize the beauty of a woman, to show her in the best way. The best way," he said, "has nothing to do with the knees. The knee should be at all times covered."

The standards expressed by the General Authorities of the Church are that women, as well as men, should dress modestly. They are taught proper deportment and modesty at all times. It is, in my judgment, a sad reflection on the "daughters of Zion" when they dress immodestly. Moreover, this remark pertains to the men as well as to the women. The Lord gave commandments to ancient Israel that both men and women should cover their bodies and observe the law of chastity at all times.

A PARTING WORD TO MY FRIEND JOHN R. YOUNG

My words are seldom strong, or bright,

A woman's tones are low,

And 'tis not much a hand so slight

Can offer thee, I know.

'Tis like the quivering breath that wakes

Where forest leaves are stirred,

Yet from a friend's true heart it takes

To thee, a parting word,

Remember.

Remember—hope in thy sorrow,

Remember—faith in thy prayer,

Remember—the bright tomorrow

That dawns on the night's despair,

Remember—the hearts that love thee

Are with thee—everywhere.

Remember—the path of duty

When other paths seem fair,

Remember—the truth's white beauty

When weak illusions glare.

And should the world defy thee

Alone its strength to dare,

Remember—heaven is nigh thee,

Remember—God is there.

A friend's kind thoughts attend thy way

Where e'er that way may be,

And so I make "remember"

A parting word to thee.

Written by Miss S. E. Carmichael, April 27, 1864, for Elder John R. Young as he departed to the Sandwich Islands.

Watch these pages each month for inspirational messages to help in your Family Home Evenings

HOME HAPPINESS

is giving an emotional impact to the basic truth of the lesson by using scriptures and hymns.

Whenever possible, those who can read should have their own copies of the standard works. They could be given as birthday and Christmas gifts.

Family members should be encouraged to find scripture references, either during the meeting or before. One mother provided a list of references to be used at each meeting, and family members looked them up before meeting time. Bookmarks of paper strips helped them turn to the scriptures quickly.

Be certain that the meaning of the scripture used is clear and that family members understand how it relates to their lives.

The hymns have been selected for the spirit or message of the words. Musical accompaniment (such as piano, guitar, harmonica) is desirable but not necessary.

It would be helpful if families had access to the church hymnbook and *The Children Sing*.



HOME HAPPINESS

is when dad teaches instead of preaches.

To stimulate discussion, keep the atmosphere informal. Invite participation by everyone. When each family member is involved in the discussion, he will be interested, stimulated, and motivated.

Each part of the lesson helps in achieving the lesson goal. Keep the goal in mind as you guide the discussions.

Use words on the level of the youngest child.

Even though father always presides, he may ask mother or a young adult in the family to conduct some of the lessons.

Discussion and storytelling are simple and effective ways of teaching the gospel. Other methods are included in the lessons, such as games, scripture, music, and puzzles. The lecture method should be avoided.



A Total Look

LAST OF A THREE-PART SERIES

● A quick total look at the 1966 program for genealogy tells this story: Success in 1966 will come through effective *management* of the program. The powerful genealogy program this year has much scheduled activity for church members, which program will require effective leadership on the part of those in charge.

Three key words that can make or break the genealogy programs in wards and branches are: *planning, coordination, and control*. These three words summarize the major aspects of effective management.

The management of the genealogy program in wards and branches of the Church is in the hands of priesthood leaders. These leaders will need to have a good understanding of each phase of the total 1966 priesthood program, which includes:

Continuation of the three-generation program

Fourth-generation program

Book of remembrance in every home

Participation in priesthood genealogy workshop classes

Temple qualification for every adult member

Efficient ward record examination programs

Participation in pedigree referral service

Participation in family organizations

Stake presidents, stake high counselors, bishops, high priests group leaders, and other priesthood quorum leaders can have success in administering the 1966 priesthood program if they will but look ahead and *plan, coordinate* with their genealogical leaders and instructors, and follow up with good *control* over any planned activities.

The continuation of the 1965 three-generation program, the 1966 fourth-generation program, and the book of remembrance have been discussed previously

Fourth-Generation Aids

A sample family group record is available from the Church Distribution Center, 33 Richards Street, P.O. Box 11627, Salt Lake City, Utah 84101. The reverse side of the sample sheet contains brief information concerning the 1966 priesthood program. Also available is an accompanying sheet containing condensed recording instructions for preparing family group records. Both the sample family group record and the condensed recording-instruction sheet are available for \$1.50 per 100 sheets, only in lots of 100 each.

in the March and April issues of *The Improvement Era*. Following is a discussion of the remaining facets of the 1966 priesthood program for genealogy.

Workshop Classes

In the planning area, special attention should be focused on the priesthood genealogy workshop classes. Many persons who were able to find information readily for the 1965 three-generation program will not have easy access to the information needed for their fourth-generation ancestors. This year research in original records will have to be performed for the first time by thousands of members of the Church as they seek information on their great-grandparents.

The text *Genealogy in Action* used in the priesthood workshop classes contains introductory lessons on how to begin research. The 13-week "short course" in research is held on MIA night. The course is provided three times each year during the MIA season. It is not intended that persons should take the course over and over again. But it is desired that all members take the course to prepare themselves for genealogical activity. Then they are to go to work actually doing research.

Priesthood leaders should arrange the workshop classes for approximately 20 to 25 members at a time. When these persons have completed the three-month course, the class begins again for other members. In this manner, over a period of a few years every member of the ward will have had an opportunity to receive workshop-type training in genealogy. By this time, the new members moving into the ward, the new converts, and young people coming into adult life will warrant further continuation of the class.

*Reminder—
Every family's first
two 4th generation
sheets are due in
the hands of the ward
high priest's group
leader by June 1, 1966*

Temple Qualification

Another goal of the 1966 program is temple qualification for every adult member. Part of the work of salvation and exaltation for both the living and the dead must be done in the temples. Only those who live righteously and who attend the temples can serve as "saviors on Mount Zion." Others can gather genealogical data and fill in family group records, even nonmembers of the Church, but only those who go to the temples can actually participate in the temple ordinance work necessary for exaltation. The goal is for every adult member in every ward and branch to live so as to be qualified to go to the temples.

Ward Record Examining Program

Record examining programs should be in operation throughout the Church. All family group records must be examined by ward record examiners (district examiners in the missions) before being submitted to the Genealogical Society. The examiners function as counselors, consulting with and aiding researchers in a spirit of friendly cooperation. They are to be helpers and teachers, not censors and genealogical bottlenecks.

Family group records are first submitted to the high priests group leaders who monitor the sheets through the examination process. Each sheet is examined by two examiners. If no clerical errors or omissions are found, the sheets are approved and initialed by the examiners. If the sheets do have obvious errors or omissions, the examiners attach notes to the sheets instructing the compilers in the correct procedures. Compilers then make the necessary corrections or additions and resubmit the sheets. Following this procedure, compilers learn the



correct recording procedures, and they are not likely to repeat errors or omissions on future records.

Pedigree Referral Service

The complete pedigree of every adult member of the Church should have coverage in the Pedigree Referral Service (PRS). PRS coverage can be obtained in two ways—by individual registration or by family organization registration. Persons who belong to and support family organizations do not have to register that portion of their pedigree that falls under the research jurisdiction of family organizations.

Registering with PRS is simple. Individuals who desire to register merely gather before them their pedigree charts and the family group records that pertain to each ancestor on the pedigree charts. Using one family group record at a time, the surnames,

1. *Participation.* Involve as many family members as possible in activities and research projects.

2. *Service.* Provide definite and worthwhile services for contributing members.

3. *Communications.* Establish active communications through a quarterly family periodical.

4. *Leadership.* Acquire youth, enthusiasm for genealogy, and leadership qualities in leadership positions.

Organizations are asked to submit to the Genealogical Society the name of the organization, the date organized, the organization's Pedigree Referral Service (PRS) number, and the names and addresses of the organization's president, secretary, genealogist, family representative, and PRS representative. This information will be filed in the library's family-organization file.

More information concerning family organizations is available in Supplement C to the *Genealogical Instruction Manual*, entitled "Family Organizations."

Getting Answers to Questions

Questions regarding priesthood programs should be directed to either the workshop class instructor or the ward record examiners. If an instructor or examiner cannot answer a question, he should get an answer from his ward high priests group leader. High priests group leaders rely on bishops for answers. Bishops consult genealogy stake high council advisers for help. The high council adviser in turn relies on the stake president.

When a stake president has a question, the question should be sent in writing by that stake president to the Priesthood Genealogy and Temple Work Committee, in care of Elder Howard W. Hunter, President, 47 East South Temple Street, Salt Lake City, Utah 84111. Questions regarding priesthood programs should not be directed to the Genealogical Society.

Purpose of the Program

Well-planned, coordinated, and controlled programs for genealogy in the wards and branches can almost be guaranteed success. However, amid all the activities and workings of the planning, coordinating, and controlling, the real meaning and purpose of the program cannot be overlooked. The program itself is merely a framework upon which to hang activities that will develop the gospel ideal of love among and within families. The whole intent and purpose of these priesthood activities is to strengthen family ties among the living and between the living and the dead, thereby furthering the work of *family exaltation* for the children of God.

FAMILY ORGANIZATION FILE			
PARKER Family Genealogical Association			
Family Org. 15 July 1965	DATE REPORTED	1 Oct 1965	PRS NO.0005-829
OFFICE	NAME	ADDRESS	
IES.	Thomas D. Parker	4963 Kensington Dr. - - - - Mesa, Ariz 85201	
C.	Helen P. Ellison	1333 Bellefontaine - - - - Phoenix, Ariz 85023	
EN.	Allen T. Parker	816 South 9th East - - - - Salt Lake City, Utah 84104	
FAMILY EP.	John A. Thompson	1734 Rose Ave. - - - - Long Beach, Calif 90805	
R S EP.	Allen T. Parker	816 South 9th East - - - - Salt Lake City, Utah 84104	

GS-133

localities, and periods of time are extracted for registration. Complete PRS instructions are contained in Supplement B to the *Genealogical Instruction Manual* entitled "Pedigree Referral Service."

Family Organizations

Family organizations are one of the most effective devices for furthering research and extending pedigrees. Through family organizations, researchers both in and out of the Church are able to combine their talents and resources in an organized effort to accomplish the family's genealogical responsibility.

During 1966 both newly organizing families and existing organizations should be sure that the actions suggested in each of the following "secrets of success" are made a part of the routine operation of their organizations.

The Church in Polynesia

"... the sweetest people God ever made."

These are the words used by Robert Louis Stevenson to describe the Polynesian people who inhabit New Zealand and the beautiful islands of the central Pacific. Few who have lived among them would disagree.

The Polynesians, an intelligent, attractive, happy, lovable people, are basically of Caucasian stock. Students of Pacific culture generally believe that migration of this people to the hundreds of islands of the Pacific probably took place within the last 2,000 or so years. Using large double canoes propelled by sail and paddle, and without the aid of compass or sextant, they made voyages sometimes extending over thousands of miles, claiming and settling almost every habitable island from Hawaii on the north to New Zealand on the south, and from Easter Island on the east to Tonga or perhaps Fiji on the west.

The Church believes the Polynesians are descendants of Book of Mormon peoples. Patriarchal blessings testify that they are of the house of Israel.

Many islands of Polynesia are lofty, fertile, volcanic, mountainous lands where all types of vegetables and tropical fruits grow in rich abundance. Others, especially in the Tuamotu Archipelago east of Tahiti, are

mere atolls, consisting of a narrow strip of coral, circular in shape, projecting but a few feet above the ocean. These islands will support the coconut palm tree, but little other food can be grown on them. Coconuts and fish are the mainstays of life.

Although the Polynesians have a common language, they speak a dozen or so dialects. A Maori cannot understand a Tahitian, and a Samoan thinks a Tuamotuan speaks as if he were from another world. But many things in the islands have changed greatly over the past 100 years. Today large numbers of peoples of European and Asian stock also call Polynesia home. English is almost universally spoken in Hawaii, New Zealand, and parts of Fiji and is becoming more widely used in Samoa and the Cook Islands. French is spoken by many Tahitians.

For 122 years the Church has carried on missionary work among the many peoples of these islands. At present there are six missions: French Polynesian, Hawaii, New Zealand, New Zealand South, Samoan, and Tongan. Stakes are functioning in Hawaii, Samoa, and New Zealand. (See map on following page.)

In the pages that follow we present briefly, through word and picture, the story of the Church in this part of the world.—*DLG*



ELDER GORDON B. HINKLEY
Member of the Council of the Twelve
responsible for Hawaii and Oriental missions

and PRESIDENT MARION D. HANKS
of the First Council of the Seventy, supervisor



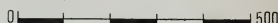
ELDER THOMAS S. MONSON
Member of the Council of the Twelve
responsible for French Polynesian, Tongan, Samoan,
New Zealand, New Zealand South, Australian, and
Southern Australian Missions,
and PRESIDENT PAUL H. DUNN
of the First Council of the Seventy, supervisor

MISSION HEADQUARTERS

STAKE HEADQUARTERS

TEMPLES

SCALE OF MILES



HAWAII MISSION

Mission President: George W. Poulson, Jr.
Mission Headquarters: Honolulu, Oahu, Hawaii
Mission Membership: 7,013
1965 Convert Baptisms: 537

HONOLULU STAKE

Stake President: Max W. Moody
Stake Headquarters: Honolulu, Oahu, Hawaii
Stake Membership: 6,375
1965 Convert Baptisms: 13, *9

(*Joint effort, stake and mission)

OAHU STAKE

Stake President: Howard B. Stone
Stake Headquarters: Laie, Oahu, Hawaii
Stake Membership: 2,624
1965 Convert Baptisms: 14, *18

PEARL HARBOR STAKE

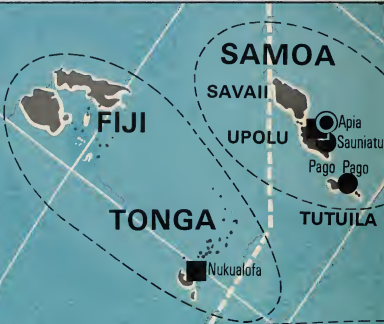
Stake President: George O. Cannon
Stake Headquarters: Honolulu, Oahu, Hawaii
Stake Membership: 4,657
1965 Convert Baptisms: 15, *12

FRENCH POLYNESIAN MISSION

Mission President: Thomas R. Stone
Mission Headquarters: Papeete, Tahiti
Mission Membership: 4,234
1965 Convert Baptisms: 93

NEW ZEALAND MISSION

Mission President: C. Douglas Barnes
Mission Headquarters: Auckland, New Zealand
Mission Membership: 4,040 (includes 790, Rarotonga)
1965 Convert Baptisms: 714 (includes 179, Rarotonga)



NEW ZEALAND SOUTH MISSION

Mission President: Archie R. Boyack
Mission Headquarters: Wellington, New Zealand
Mission Membership: 5,590
1965 Convert Baptisms: 348

HAMILTON STAKE

Stake President: Harry S. Peckham
Stake Headquarters: Temple View, New Zealand
Stake Membership: 5,077
1965 Convert Baptisms: 24

AUCKLAND STAKE

Stake President: William Roberts
Stake Headquarters: Mt. Roskill, Auckland, N.Z.
Stake Membership: 5,447
1965 Convert Baptisms: 20

WELLINGTON STAKE (organized mid-1965)

Stake President: Keith A. Harrison
Stake Headquarters: Lower Hutt, New Zealand
Stake Membership: 2,532
1965 Convert Baptisms: none reported

HAWKES BAY STAKE

Stake President: James Lennox Southern
Stake Headquarters: Hastings, New Zealand
Stake Membership: 3,891
1965 Convert Baptisms: 3

SAMOA MISSION

Mission President: Burton H. Price
Mission Headquarters: Apia, Upolu, Western Samoa
Mission Membership: 18,168
1965 Convert Baptisms: 677

APIA STAKE

Stake President: Percy John Rivers
Stake Headquarters: Apia, Upolu, Western Samoa
Stake Membership: 2,483
1965 Convert Baptisms: 16

TONGAN MISSION

Mission President: Patrick Daly Dalton
Mission Headquarters: Nukualofa, Tongatapu, Tonga
Mission Membership: 9,918
1965 Convert Baptisms: 1,108



HAWAII



The Church in Polynesia

COOK
ISLANDS

TONGA

**FRENCH
POLYNESIA**

MOOREA • Papeete
TAHITI

ANAA

TUBUAI

TUAMOTU ARCHIPELAGO



NOROMANA



Missionary activities in the South Seas span a

period of 122 years - - from windjammers to jets.

French Polynesia

BY DOYLE L. GREEN
MANAGING EDITOR

It was two hours after midnight, April 30, 1844. The little whaling ship, "Timoleon," with three Latter-day Saint missionaries aboard, 203 long days out of New Bedford, Massachusetts, was approaching the island of Tubuai in the South Pacific. One of the missionaries, Elder Addison Pratt, was lying awake in his bunk when he heard the cry, "Land ho," from the sailor on watch. Going on deck, he scanned the moon-drenched horizon and saw, about 45 miles to the north, the peak of a mountain rising above the ocean.

Addison had heard of the island of Tubuai. It was here that the mutineers from H.M.S. "Bounty" had fled and spent several months before going on to Pitcairn Island. This little dot of land was one of the Austral Islands, located 355 miles south of Tahiti, where the missionaries had intended to land, and some twenty thousand windjammer miles from New Bedford, where their journey had begun.

What kind of people inhabited the island, he wondered. Were they Polynesians? He would have to wait a few hours to find out.

Four missionaries had been called by the Prophet Joseph Smith to open the first foreign-language-speaking mission of the Church in the far-off Sandwich Islands (Hawaii). The mission call had probably come because of information given the leaders of the Church by Addison, who as a youth of 20 had journeyed to the Pacific as a green hand aboard the whaling ship "Rambler." Because of his inability to get along with the skipper of the vessel, he had jumped ship in the Sandwich Islands and spent six months among the Polynesian people before returning home.

Shortly after his marriage to Louisa Barnes in 1831, Addison abandoned his life as a sailor. Six years later they both joined the Church and followed the Saints to Nauvoo, where Addison found employment on the construction of the temple. In her journal Louisa

wrote, "Never was I happier than when my husband was employed on the beautiful structure at \$1.00 per day and board."

Then came the mission call, May 11, 1843. Along with Noah Rogers, Benjamin F. Grouard, and Knowlton Hanks, Addison was ordained a seventy, blessed, and set apart on May 23 by Brigham Young, assisted by Heber C. Kimball, Orson Hyde, and Parley P. Pratt. Leaving their families on the banks of the Mississippi River, the four missionaries made their way to New Bedford, but inasmuch as they could find no ship going to the Sandwich Islands, they booked passage at \$100 each on the whaler "Timoleon," which was scheduled to stop at Tahiti in the Society group.

On November 3, at 5:30 in the morning, Elder Hanks, who had been suffering from a severe case of consumption, passed away and was buried at sea in the mid-Atlantic.

The course of the "Timoleon" lay almost directly south toward the islands of Tristan da Cunha, eastward into the Indian Ocean, past Tasmania and New Zealand, and northward to the islands of the Pacific.

The landing on the small island of Tubuai was providential, as it is doubtful that the captain had planned to set in at this island at all. But he needed provisions, and Tahiti was still several days away.

After daylight the "Timoleon" ran down along the barrier reef which encircles the island and dropped anchor. Soon an outrigger canoe, manned by two natives, pushed off from shore and headed toward the ship. Addison turned a spy glass on the men in the *vaa*. Then his heart "did leap for joy, for they looked like old acquaintances. . . ." Their shiny hair, their smiles, their snow-white teeth, their facial characteristics were "precisely" like those he had been familiar with in the Sandwich Islands.

Addison decided to remain on the island, while his

two companions continued on to Tahiti.

On Tubuai Addison found the field ready for harvest. In less than three months' time, working against many odds and handicaps, he baptized ten persons into the Church, including the only six white men on the island. He soon organized the Tubuai Branch of the Church, ordaining Charles Hill an elder, John Laton a priest, William Carrington and James Clark teachers, and John Bowen and Ambrose Alexander deacons. The branch grew; others were organized. Today Tubuai is still one of the strongholds of the Church in Polynesia.

Learning the various dialects of the Polynesian language was a real task for Addison and the other missionaries. The Tahitian alphabet, they found,

Members of the Papeete Branch arrive by bus, prepare tamaaraa (dinner) and plenty of seaside fun.

Below: A coral atoll forms the base for an island home of the Tuamotuan people.

Bottom: Houses similar to the ones found by missionaries in the 1840's are used by natives on the atolls.



6. WAYNE MACK

consisted of only five vowels and eight consonants and contained none of the harsh sounds that are commonly associated with Polynesian dialects. Islanders among whom they later worked, however, did use the "g," the "k," and the throaty "gn." Sentence construction was also difficult, and they soon discovered that their native English had little in common with this strange language. Of course, no textbooks were available. But after many long hours of study and with the help of the Lord, they were soon speaking to the people in their own tongue.

On the 28th of June, 1844, a small schooner stopped at Tubuai, bringing two letters to Addison. With eager hands he took them, hoping they might be from America—news about the Church and his family. But instead, one was from Elders Grouard and Rogers, and the other from a man he had known aboard the "Timoleon." Although he was happy to hear from his friends, he could not help being disappointed in not receiving a letter from home.

On that same day the world seemed to be shattered for Addison's wife and four daughters, halfway around the world in Nauvoo, Illinois. Joseph Smith the Prophet and his brother Hyrum had been killed. "Surely this must be



6. WAYNE MACK





COURTESY FRENCH POLYNESIAN MISSION

Tahitian Saints prepare to make the 2,300-mile trip to the New Zealand Temple. They stay two weeks, do ordinance work from 6 a.m. to midnight. For many, a trip involves lifetime savings.

the end of the Church, maybe the end of everything," Louisa thought. The story of how she and the four little girls left their home, spent a disastrous winter in Winter Quarters, and made their way across the plains is an epoch in itself, and typical of the devotion and the suffering of the families of missionaries in the early days of the Church.

Actually another year and a half would pass before Addison would receive a letter from his family.

Elders Rogers and Grouard had little success on Tahiti, where they found the French and the natives fighting each other. After a few months the missionaries separated, with Elder Rogers going to the islands west of Tahiti and Elder Grouard to the Tuamotu Archipelago. Elder Rogers found little but opposition and was the first of the missionaries to return home.

But on the "low" islands Elder Grouard met with gratifying success. He was the first white missionary ever to live among the people on the island of Anaa, situated 245 miles directly east of Tahiti.

The Tuamotu natives in 1844 were still wild, fierce and warlike, and were only a few years removed from cannibalistic practices. Elder Grouard describes his landing on Anaa in the following graphic terms:

"As we drew near the land I noticed that the beach was already lined with natives awaiting our arrival, and as we came nearer, I could distinctly hear them shout and jabber like a flock of ten thousand wild geese. I can hardly describe my feelings as I approached this strange land and heard the wild shouts of these half civilized sons of the ocean. . . .

"My time for meditation, however, was short, for we soon arrived at the landing place, and leaping ashore, I found myself the next minute surrounded by some two or three hundred natives of both sexes and all ages; naked, half-naked, and dressed: hooting, hollooming, laughing, and jabbering like a legion of

evil spirits. In my eyes they looked wild and savage-like; and I listened to their frightful noises, and not being able to understand what they said, I knew not but what I had become a victim for sacrifice in very deed."

On May 25, less than a month after he had arrived, Elder Grouard baptized his first six converts. By June 15, twenty-four had come into the fold. Then he made a fifteen-day tour of the island, preaching thirty-one times in public, holding dozens of gospel conversations, and baptizing twenty-nine persons. From that day on people rushed to him in droves to be baptized.

September 21, 1845, was a memorable day on Anaa as the first general meeting of the Church was held, five branches were organized, and seventeen officers were set apart. Elder Grouard had been on the island now for four months and twenty-one days and had baptized 620 people.

From Tubuai, Anaa, and Tahiti, the work spread in the ensuing years to all of the inhabited islands of the Tuamotu group, and branches of the Church were organized on many of them. The work was also pressed as far north as the Marquesas, as far east as the Gambier group, and west to the Cook Islands. For these 122 years, with some lapses when missionary activities have not been permitted by the government, missionaries from Zion, sometimes accompanied by local elders, have been traveling among the islands by sailboat, copra schooner, and outrigger canoe. In the past few years plane service to some of the islands has also been available.

The mission was called The Society Islands Mission until 1925, when the name was changed to Tahitian Mission. It has been known as the French Polynesian Mission since 1960.

In more recent years efforts have been most highly concentrated in the mountainous islands of the Society



A Tahitian sister begins a taupoo (head cover). The hat, made from coconut-tree leaves, is a favorite souvenir.

ROSEMARY W. LYNN
DOYLE L. GREEN



G. WAYNE MACE

group. Much of the work today is done in the French language, and some missionaries have been called directly to the mission from France. The first French-speaking Sunday School was organized June 19, 1965, with thirty-six in attendance, and today there is a branch in Papeete conducted wholly in French.

In 1956 the LDS Scouts were officially recognized, thus making this important program available to all of our young men in French Polynesia. That same year 145 elders in the mission were organized in a quorum, the first in the history of the mission. Today there are over 275 local elders in three quorums.

Missionwide LDS youth conferences are held in which special workshops in speech, music, drama, dance, and sports are enjoyed. In June 1964 Brother Iona Teriipaia, superintendent of the mission YMMIA, and Sister Maeva Tehaavi represented the mission at the annual MIA conference in Salt Lake City, perhaps the first delegates officially to represent the mission at one of the general conferences of the Church.

Beautiful new chapels have been built in a number of locations throughout the mission as part of the extensive Church building program in the south seas.

A great step forward in the history of the mission



was in the spring of 1963 when permission was given by the government for the construction of a Church elementary school in Papeete. Between twenty and twenty-five young Tahitian men from 16 to 19 years of age, all serving on two-year missions, aided the construction. The beautiful two-story eleven-classroom school was completed and prepared for dedication within a fourteen-month period.

Called the "Ecole Elementaire S.D. J." (LDS Elementary School), the school was dedicated on September 19, 1964, with the dedicatory address and prayer given in French by Elder David Lawrence McKay. With an enrollment of 400 the school already has proved to be a great blessing in helping the young Polynesian children not only to gain worldly knowledge but also to gain a testimony of the gospel. Today more than fifty young men and women from the mission are also attending advanced church schools in the Pacific—the Church College of Hawaii, the Liabona High School in Tonga, and the Church College of New Zealand.

December 1963 was also an important month for the Tahitian Saints. Some sixty of them traveled by plane to New Zealand, where they received their endowments and participated in temple work in the Tahitian language. This was the first group of Tahitian Saints ever to participate in temple ordinances.

The second Tahitian temple excursion group left for New Zealand in July 1965. The group numbered 101, including some members who had made the trip in 1963.

Today the membership of the French Polynesian Mission stands at some 4,100. Some are new converts (ninety-three were baptized in 1965); some are from families that have been in the Church for generations. They are faithful, loving, and devoted. The gospel has truly blessed their lives.

French Polynesia



Far left: Small sailboats travel from island to island. They are often used by the missionaries.

Middle left: Father and friends view the baptism of a young girl in warm waters of the Pacific.

Left: A fresh-water stream on the island of Tahiti flows into ocean. Metal rings on trees keep crabs, other animals away from coconuts.

PHOTO BY DOYLE L. GREEN

Seven Laurel girls of the Papeete Branch make leis on the black-sand beach of the Bounty Bay of Tahiti.



French Polynesia

"Mormon street" in Papeete, Tahiti. All people on both sides of the street are members of Church.

Right: Tahitian girls are known for beauty and charm. Sitting on a tree off Tahiti's shore, a girl shows native style of long hair.



Papeete Latter-day Saint Boy Scouts sing a native ballad while out on encampment.



Leaves cover the underground ovens in which food is being cooked.



An open-air Sunday School class meets outside of Papeete chapel. The flowers, bougainvillea, grow in great profusion throughout islands.

*Perhaps in no other place in the world,
the Rocky Mountains excepted, have
Latter-day Saints contributed so significantly.*

Hawaii

BY JAY M. TODD
EDITORIAL ASSOCIATE

According to the legendary Hawaiiloa, the "true religion" would someday come to Hawaii in the form of a "square box." In 1819 the great King Kamehameha I outlawed idolatry and made Hawaiians virtually a people without a religion in preparation for events of which not even the king was aware. With the coming of the first Christian missionaries in 1820 and then the publication in 1839 of the Bible in the language of the people, many Hawaiians were convinced that the Bible was the "square box" to which the ancient seer referred. It was an excellent foundation.

But with the arrival of ten Latter-day Saint missionaries in Honolulu, December 12, 1850, the fulfillment of the "square box" prophecy took on deeper significance when Hawaiians learned of Joseph Smith's reception of gold plates from a stone box at the hands of an angel.

Yet Hawaiians were not to obtain this "true religion" so easily. Unusual as it may seem to our present world-oriented church, the first missionaries seem to have had little intention of proselyting the natives—and indeed, had it not been for the intervention of the Lord, the reception of the restoration message by the Hawaiians might have been considerably delayed. Though Hawaiian natives swarmed around them the day they landed, the elders seemed oblivious to the call that was theirs. Even the next day, when they assembled on the hills behind Honolulu to plead for guidance and one of their number spoke in tongues, the missionaries seemed not to have understood that they would soon be dealing with people of another language.

The elders felt that their mission was to the ever-increasing number of Europeans and Americans who were landing on Hawaii's shores. But through the inspiration of the Lord in the selection of companions, the way was prepared for remarkable success among

the Hawaiian natives. When the presiding elder chose four senior companions—one of whom was 23-year-old George Q. Cannon, youngest of the ten—James Keeler, one of the remaining five, momentarily withdrew himself and bowed in prayer, asking that if it be the will of the Lord he be permitted to work with Elder Cannon.

The first choice of companion fell to Elder Cannon, who later wrote, "My mind had not rested on any one as my choice for partner, and I was at a loss for a few moments whom to select. Then the Spirit of the Lord plainly told me to choose Brother James Keeler."

This inspired selection formed a companionship that single-handedly—with further blessings of the Lord—was to establish a mission of thousands before either companion returned home. Their monumental efforts have few equals in the annals of missionary history, and perhaps no greater figure ever left a more permanent mark upon a mission than did young George Q. Cannon.

As to their field of labor, Maui fell their lot. The Lord would soon manifest why it was so, but for the present, they and the other missionaries departed to their islands of labor.

In vain they tried to create interest in the resident Americans and English. By February only one boy had been baptized. Morale was low. The funds of some were exhausted. A month later, four of the elders returned home. A fifth—the presiding elder—headed for the South Seas. Those who left gave strong argument that the Sandwich Islands had received its spiritual warning.

But Elders Cannon, Keeler, and Henry Bigler had spent a day fasting and praying in the mountains of Maui, and they had other ideas. Elder Cannon wrote: "... I sought the Lord in secret prayer and he condescended to commune with me, for I heard his voice

more than once as one man speaks with another, encouraging me and showing me the work which should be done . . . I made up my mind to acquire the language and preach the gospel to the natives. . . . Elders Bigler and Keeler felt the same way."

Their course was set—but the road ahead was not easy. In addition to learning Hawaiian, the elders had to learn to sleep on mats and to live on poi, which Elder Cannon said made him gag to eat until he asked the Lord to make it "sweet unto me."

Soon three natives were baptized in Maui's surf. By August 1851 there were 220 members of the Church in the Sandwich Islands—196 of them on Maui. But the truths of Joseph Smith's "square box" were not yet in the hands of the Hawaiian people.

Late one evening while attempting to find the road home, Elder Cannon felt impressed to return to a village through which he had just passed. There he met a man who President Heber J. Grant later said had been raised up by the Lord for a special purpose. The man was Judge Jonatana H. Napela, an educated descendant of the old chiefs, and one who was to play a major role in the publication of the first Book of Mormon in any language of the descendants of Lehi.

From January 1852 until October 1853, Elder Cannon and Napela worked on the translation—whenever they found time from duties of preaching, administering to the sick, forming branches, and baptizing.

Meanwhile, Elder Keeler had crossed to the other side of Maui and had prepared several villages for the reception of the gospel. The two elders later spent the better part of five days baptizing the villagers.

Soon new missionaries arrived from Utah, and they too turned their labors toward the native population. Baptism figures soared. By October 1853, when Elder Cannon was released to travel among the branches to gather moneys for the publication of the Book of Mormon, there were several thousand members. By the time the book was published in 1855, there were over 4,000 Hawaiian Saints.

So many Hawaiians had joined the Church—judged at one time to be about ten percent of the population—that the elders deemed it wise to provide a gathering place in order that the Saints could better develop their own society. The island of Lanai was chosen. But the gathering was hardly underway when all American elders were called home as the Utah Saints prepared for the "Utah War" of 1858.

The task of preparing the young mission to continue on alone took about one year. Branch and district leadership roles were assigned to native elders, some of whom had been in the Church just a short time. Although they were inexperienced in priesthood leadership, they struggled to do the best they could.



By 1864, when the American elders were once again on Hawaii's shores to reorganize the mission, many members had drifted away and had returned to their former faiths and habits. At a conference held in October 1864, only 200 Hawaiian Saints were present. A year later, after the elders had been able to visit all the branches and put things in order, church membership in Hawaii was believed to be about 1,000.

Though it would be ten long years before church membership rolls would show as many Saints in Hawaii as there were before the "Utah War," the Lord's designs were not frustrated. Shortly after the mission was reorganized, President Brigham Young appeared in vision to one of the elders and confirmed the plans of purchasing a 6,000-acre plantation at



PHOTOS BY HAWAII VISITORS BUREAU

the last monarch of Hawaii, entered the waters of baptism. Until she was deposed in the revolution of 1893, the elders held Sunday services at the palace.

As the membership increased, the idea of gathering to Utah started to grow. And therein lies the story of perhaps the most unique colonization experiment in the American West. In 1889 a 1,280-acre ranch was

Honolulu is famed as a tourist center. Two of her most beloved attractions are Diamond Head, ancient volcanic crater, and sun-washed Waikiki Beach, where water sports have been loved for generations.

Below: The black sands of Honaunau on the big island of Hawaii and the ever-changing sea beckon both young and old. The rocks in the foreground are coated with black lava from volcanic eruptions.



Laie, Oahu, which would serve as the new gathering place and spiritual center for the Saints.

History has confirmed that inspired event in a most dramatic manner. During the ensuing years, though Laie had periods of drouth and poor crop production, the Mormon village and its people prospered. A point of interest is that during lean periods, Hawaiians, like their Utah counterparts, went to the mountains for plant roots for food.

So prominent did Laie become that King Kalakaua visited the village in 1874, saying that he felt "perfectly at home." He also noted, "As I visit the different villages, I find that where the Mormon influence prevails, there are large families. I find health, thrift, . . . loyal subjects." Some years later Queen Liliuokalani,

selected at Skull Valley, near Grantsville, Utah, for Hawaiian Saints who desired to emigrate to be near the Church and a temple. For the next 26 years, Iosepa—named for President Joseph F. Smith—flourished, and contrary to generally accepted opinion, it was extremely successful and called by U.S. government observers "a model community." The colony was disbanded in order that Hawaiians might return to build their own temple.

Both colonies, Laie and Iosepa, provided on-the-job training in principles of the Church. The Hawaiian Saints were now ready for what Elder Rudger Clawson called the "greatest day in the history of Hawaii"—the day that a temple might stand upon her shores. Many had prophesied of such an event, and thousands

saw the fulfillment Thanksgiving Day, 1919, when the first temple for the descendants of Lehi was dedicated by President Heber J. Grant.

More than 15 years later the first stake outside of continental America was organized in Hawaii, but not before the next step in Hawaii's progress was noted in 1921 when Elder David O. McKay of the Council of the Twelve envisioned Laie as a great educational center.

But the vision was to lie dormant for many years. The world was tossed in battle. On December 7, 1941, Pearl Harbor exploded before the eyes of the Hawaiians. Yet those who had "ears to hear" knew that all would be well. During the Salt Lake Mormon Tabernacle Choir Sunday broadcast that morning, more than one Hawaiian Saint noted the strange coincidences of that day: As the choir sang "Rock of Ages," announcement of the bombing had cut into the song. After the momentous message, Elder Richard L. Evans' voice pervaded the air with those sacred words, "And should we die before our journey's through, Happy day! All is well!" The choir then sang this inspired selection.

After the war a master plan for the development of Laie was established, and in 1955 President McKay saw the vision realized as he dedicated the Church College of Hawaii. Shortly thereafter, the famed Polynesian Cultural Center was built and stands today as a worthy memorial to the cultural achievements of Israel in the Pacific. The center has been called the greatest single attraction in Hawaii—outside of the islands themselves—and brings thousands into favorable contact with the college and temple grounds.

Perhaps in no other place in the world, the Rocky Mountains excepted, have Latter-day Saints become such an important part of the economic-educational-religious fabric as they have done in Hawaii. Prominent Latter-day Saints abound in all walks of Hawaiian life.

Governor John A. Burns of Hawaii recently said, "For more than 100 years the Mormon Church and its workers have provided a force for moral, social, and economic progress in Hawaii—their contribution is universally recognized as outstanding.

"The accomplishments of our Mormon friends are many and impressive, and yet I think none excel the spirit of faith and self-sacrifice they have instilled in those with whom they have come in contact. Truly they have been and remain conscientious builders of Hawaii."

Today, with more than 21,000 members of the Church in the Hawaiian Islands, Latter-day Saints of many nationalities and cultures labor together as they prepare to realize President McKay's prophecy that

from Hawaii "will go men and women whose influence will be felt for good towards the establishment of peace internationally." The Hawaiian Latter-day Saint spiritual-cultural-educational institutions will produce statesmen, prominent citizens, and missionaries whose influence will carry far beyond the nations that rim the Pacific. The story of Latter-day Saints in Hawaii is just beginning!



Above: Hawaiian fisherman mends his net at Polynesian Cultural Center, maintained by the Church at Laie, Oahu. Tourists flock to the Center, nearby college and temple.

Purpose of the Center is to preserve the arts and crafts of the Polynesian peoples. Six cultures are represented. Making baskets from coconut fronds is this sister's task.



CHURCH INFORMATION SERVICE



Left: The Polynesian Cultural Center, with representation from six cultures, has become a great tourist attraction in Hawaii. Church College and Hawaii Temple are nearby.



Students from Tahiti, Samoa, Hong Kong, Japan, New Zealand, Tonga, Rotuma, Korea at CCH.

Hawaiian Saints make bed frame to be displayed at the Hawaiian village at the Cultural Center.



Hawaii

The Hawaii Temple was the first temple built outside continental America and is near the location of ancient Hawaiian city of refuge.

CHURCH INFORMATION SERVICE



Below: Administration building of the Church College of Hawaii at night. Murals above doors depict highlights of LDS Hawaiian history.



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Middle right: Hawaiian Saints outside the Hawaiian village weaving pillows and baskets and other work representative of their culture.

Right: The church building program has built many beautiful chapels such as this one on Oahu, where the Saints are meeting at a conference.

CHURCH INFORMATION SERVICE



In early days the Church in New Zealand was mainly Maori -- but today

European New Zealanders and Maoris mold a noble brotherhood.

New Zealand

BY ALBERT L. ZOBELL, JR.
RESEARCH EDITOR

The New Zealanders are people of two great cultures: those whose background is European, predominantly British, with a scattering of Dutch, who constitute 93 percent of the population; and those whose background is native, the Maori. In their daily lives, they work together. In the Church they are together as members, in ward and branch leadership, in missionary, priesthood, welfare, auxiliary, and temple activity.

The Dutch navigator Abel Janszoon Tasman discovered New Zealand in 1642, in the golden period of exploration. Captain James Cook explored its coasts in 1769-70, and British sovereignty was proclaimed in 1840, with organized settlement commencing the same year.

This is the land of the Maori, a people who, by their own traditions, arrived late in New Zealand, migrating from Hawaiki (Hawaii or Samoa). They are a well-built people; their hair is wavy black, their eyes dark brown and characteristically open wide, their noses straight, their skins slightly brown. In the past they practiced facial tattooing, a practice that has died out. The native clothing worn by the Maoris of old, a loose garment woven from flax, was no doubt adopted after they arrived in the colder climate of New Zealand. While they were mostly vegetarian, they caught some fish. They lived in bark or bough huts and made canoes. Their numbers, physiques, and

culture, which suffered sadly during the first century of white civilization, are now stabilized and improving constantly. Today's Maori wears European-type clothing, has a European diet, and lives in European-style housing. He is proud of his heritage. And what a heritage it is!

"In the absence of any written language," according to Michael Barry, "the Maoris of yesteryear used the carving-craft as a medium through which they traced --and even illustrated--noteworthy events in their lives. In those days every Maori family possessed a *whakapapa*, or 'genealogical stick'--a piece of finely carved wood that might well be termed a 'family tree.' Many such sticks are still in existence today, closely guarded treasures of Maori families. Some have found their way into museums and private collections.

"If you were to examine a *whakapapa*, you would see, right at the top of the stick, a finely carved male figure. This represents the progenitor of the family line, usually a voyager in one of the [seven] great canoes that brought the Maori immigrants to New Zealand so many years ago. Further carvings down the *whakapapa* depict subsequent heads, interspersed with a carefully carved chronicle of various notable events, associated with these individuals.

"At the death of the head of a family, the *whakapapa* traditionally came into the custody of the eldest surviving son, or heir, whose duty it then became to carve his own image on the stick and to likewise record highlights of his life as they occurred--to diary, as it were, those matters that he considered worthy of passing on to future generations of his family. This explains the fact that in early Maori families the carver was always the eldest son. This was also why a piece of carving commenced, but for some reason

At Temple View, three Polynesian and two European students at the Church College of New Zealand check globe.



DOYLE L. GREEN

unfinished, could never be completed by any other than the heir of the carver who commenced it. When, in the early 1800's, the alphabet was introduced to the Maori people by Pakeha [white] missionaries, the *whakapapa* became superseded by manuscript recordings, and functional carvings came to an end." (*New Zealand Holiday*, March 1964, pp. 9-11.)

The Maoris also place great importance on the oral traditions of their fathers. Many a young Mormon missionary, assigned to record genealogy, has been awed by the perfect memory of older men as, unknown to each other, they have recited in perfect detail the generations of their common ancestry.

Latter-day Saint missionaries from Australia first arrived in New Zealand October 27, 1854. For more than a quarter of a century the work of the gospel progressed slowly, for the missionaries concentrated

have seen the coming of the first Christian missionaries to New Zealand, and all were devout adherents to one of the several churches which had already been established among them. . . .

"The great native leaders assembled at this convention could conceive of nothing of more vital importance to the well-being of the race than to know the answer to the questions: 'Which is the church? Which one should the Maori join so there will be once again a unity of religious belief among them? Where was the power of God unto salvation for the Maori race?' . . .

"At last it was moved, and the motion approved, that the all-important question should be propounded to one Paora Potangaroa, the wisest chief and most learned sage among them. . . .

"Potangaroa's answer was one word, '*taihoa*,' which



on the Europeans. At the close of the year 1871, eleven New Zealand Saints left Auckland to make their home in Utah. In January 1881 William M. Bromley of Springville, Utah, arrived to preside over the Australasian Mission, having been advised before leaving home "that the time had come to take the gospel to the Maori people."

In the words of the late Elder Matthew Cowley of the Council of the Twelve:

"In March, 1881, a convention was called of representative natives of the Ngatikahungunu Tribe of the Maori race for the purpose of discussing political, social, and religious problems of racial importance. . . .

"Many of those in attendance were old enough to

means, 'wait,' or 'wait awhile,' and which, in this instance, implied that he would answer the question later after he had given the matter serious consideration. The old sage then left the assembly and retired to his own residence, which was nearby. There for three days he was occupied in prayer, fasting, and meditation about the problem which had been presented for his solution. He was aware that the true answer would not come without prayerful meditation and without invoking divine aid. After having been thus engaged for three days, he returned to the convention and addressed his people.

"Freely translated, these were his words: 'My friends, the church for the Maori people has not yet



Left: Side by side, coeds of European and Polynesian cultures learn to prepare favorite dishes at Church College at Temple View, N.Z.

Opposite page: Intricate flaxen *tuku* panels being woven by some Maori Latter-day Saints for display at the Polynesian Cultural Center, Laie, Hawaii.

Below: Maori wood-carvers patiently work designs for Polynesian Cultural Center. Of all Polynesians, only the Maoris developed this ancient art, perhaps because the kinds of trees native to their islands were suitable to development of this remarkable type of storied woodwork.



come among us. You will recognize it when it comes. Its missionaries will travel in pairs. They will come from the rising sun. They will visit in our homes. They will learn our language and teach us the gospel in our own tongue. When they pray, they will raise their right hands.’”

Then this venerable chief dictated a covenant:

“First, this is the day of the fulness [1881].” Later in that year the LDS missionaries did come among the Maoris, coming and teaching as promised.

“Second, the year 1882,” he said, “would be the year of the ‘sealing’ [or the year they would learn of the sealing ordinance]. Third, the year 1883 will be the year of ‘the honoring—of ‘great faith.’” (*The Improve-*

ment Era, September 1950, pp. 696-698.)

The year 1883 was a year of great honor and great faith among the people of Ngatikahungunu, the tribe of the sage and chief Potangaroa. Members of the tribe joined the Church of Jesus Christ in great numbers. Many members of other Maori tribes also joined the Church during the same year.

Andrew Jenson, the late assistant church historian, cites these growth statistics at this time of the mission’s history: In 1885 there was a total Church membership in New Zealand of 1,238, 1,038 of whom were Maoris. At the close of 1887, the Church membership was 2,573, with 2,243 being Maoris.

So great has been the appeal of the Church to the

H. S. PECKHAM

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Maori people that at times the elders have had difficulty convincing the Europeans that the restored gospel is indeed for all men. Today, however, the New Zealanders are joining the Church and finding joy in its brotherhood.

At the close of the year 1897 the old Australasian Mission was closed and two separate missions were formed, the Australian Mission and the New Zealand Mission.

The Book of Mormon came to the Maoris in their own tongue in April 1889. The Doctrine and Covenants

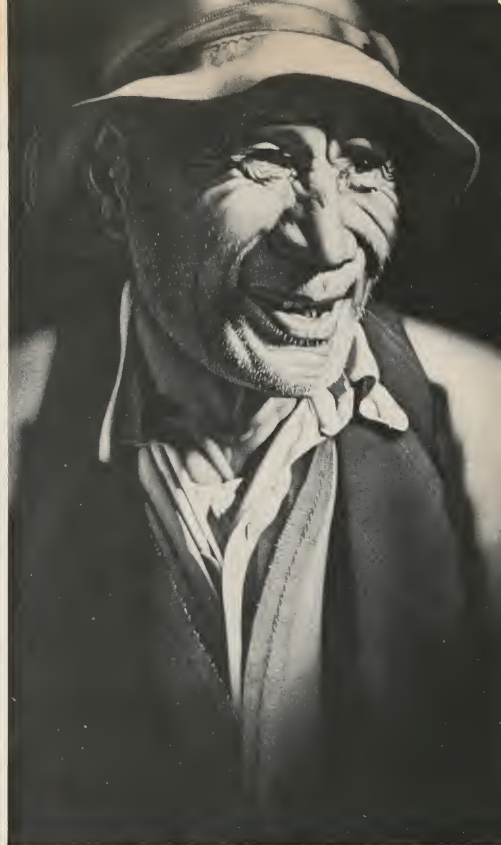


Christchurch chapel at South Island, New Zealand, is one of the southernmost LDS chapels in the world. It is a distinctive product of the church building program.

and the Pearl of Great Price were published in Maori in 1919.

In 1907 the Church purchased land at Korangata, Hastings, where the Maori Agricultural College was established in 1912. It served well until 1931, when the buildings were condemned following severe damage in an earthquake. When President David O. McKay visited New Zealand in the late 1950's, visits that culminated in his dedication of the New Zealand Temple, he delightedly noted that most of the church leadership wore the "MAC" lapel button, designating themselves as former students of the college.

During his second term as mission president, beginning in 1928, Elder John E. Magleby prophesied that the valley of Waikato, which was then sparsely



Portrait of an old Maori native attests to the goodness of his way of life. Facial and body tattooing, full of symbolism, was once extensively practiced among Maoris.

settled, would be a gathering place of the Saints and that a temple would crown a rise in the ground. All this was accomplished when the Church College of New Zealand and the temple were dedicated in April 1958.

These buildings had been built largely by labor missionaries—contractors who came from America to work on the buildings while teaching their co-workers, young New Zealanders, lifetime trades. In addition, dozens of chapels have been constructed. It has been said that many of today's leaders of the Church in New Zealand are products of the labor missions, just as Zion's Camp provided leadership for the young Church a century and a third ago. In the tomorrows, many of the leaders

(Continued on page 439)

New Zealand

Left: "Mormon Valley," so called because area embraces the homes and farms of a number of Saints in New Zealand.

Below: LDS temple in New Zealand, just one of many accomplishments of Church in South Seas, was dedicated April 20, 1958, by President David O. McKay.



DOYLE L. GREEN



DOYLE L. GREEN

Left: Elders now arrive at Auckland in hours by air, in contrast to 1843-44 sea journey of 203 days for first LDS missionaries to Polynesia.



Students at Church College of New Zealand participate in a school play. Students have many opportunities for extracurricular activities.



DOYLE L. GREEN

New Zealand

A good game of rugby might excite anyone, particularly these Church College boys.

Right: The mission home at Auckland, which was built by the labor missionaries.

N. B. PECKHAM



DOYLE L. GREEN



LIVIAN V. JUNG

A new student at Church College of New Zealand signs enrollment forms.

Many Europeans have come to "the land of the long white cloud"—New Zealand—to make their homes on the far southern isles.

DOYLE L. GREEN



Faith and devotion to the gospel characterize

the Saints of Samoa, the "heart of the South Seas."

Samoa

BY DONNA HIGGINS
FORMERLY EDITORIAL ASSOCIATE

"Oh, I shall never forget you, Samoa *e le galo atu.*"

These were the words of President David O. McKay, as he concluded his first visit to Samoa in 1921. This soul-stirring farewell to the Saints and friends of the islands of Samoa is described among his sacred and never-to-be-forgotten experiences.

It was May 10, 1921, and the Saints of Samoa were anticipating the visit of an apostle to their islands for the first time in history. Elder McKay and Elder Hugh J. Cannon arrived by boat and were requested by Mission President John Q. Adams, representing the Samoan Saints, to remain aboard ship until morning, when a fitting reception would be made. The reception included garlands of vines and flowers, bands, joyous singing, and a great feast.

The visit, which lasted three weeks, was highlighted by conference meetings, baptismal services, missionary testimony meetings, and a concert.

As the elders prepared to leave Samoa, they found people standing in double columns from the door into the street, and as they came through the door, the people began to sing. Handshaking and tears mingled with the songs as the Saints clung to the elders.

Before he left, President McKay offered prayer and gave a blessing to the people. (See The Editor's Page, p. 364.) The Saints erected a monument at that sacred place near Sauniatu, where the prayer and blessing had been given.

On January 15, 1955, President McKay, with Sister McKay, returned to Sauniatu and visited the monument that had been erected in honor of his visit thirty-four years before.

The people of Samoa are known for showing their warmth and love, as is depicted in this experience of our Prophet. Because of the great love and great faith of the people, Samoa is often referred to as "the heart of the South Seas."



Students in a classroom at the Church College of Samoa at Apia. While most of the students are Samoan, some come from Tahiti, Tonga, other islands of the Pacific.

Modern Samoans are also described as a proud, dignified, handsome, and fun-loving people. Perhaps this is because the coastal landscape of their islands is nearly the ideal of a South Sea island paradise, and they realize it.

After a history of political instability, the Samoan Islands are now divided into two political affiliations. Eastern Samoa, an unincorporated territory of the United States, is sometimes referred to as American Samoa. It includes seventy-six square miles and has a population of 20,050 (1960 census). Pago Pago, Tutuila, is the capital of Eastern Samoa.

Western Samoa, whose capital city is Apia, Upolu, is an independent state of 1,133 square miles. Its population was 116,000 in 1962.

The four main islands of this tropical paradise are Savaii, Upolu, Tutuila, and Manua. All of the islands, except Rose Island, are of volcanic origin. The climate is tropical, and the main products are cocoa, rubber, bananas, and coconut.

Samoa's contact with Christianity dates back to the early 1830's and to the Protestants who were the first to proselyte on the islands. Protestant missionaries came to Samoa from Tahiti.

Below: Students in agriculture class at Church College of Samoa are taught the techniques of properly planting and caring for a banana tree. Their instructor is a member of the Church from the United States.

Bottom: Leo Brown, native Samoan, stands beside mango tree at spot where President McKay in 1921 blessed the Brown family and plantation. Since then, the tree has borne mangoes three to four times larger than ordinary.



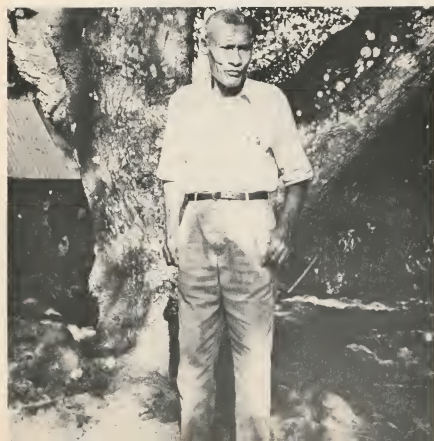
Above: At one of the church-operated elementary schools on Samoa, students play marbles during recess. It is interesting to note that in most schools in this area, students wear uniforms that the school prescribes.

Samoa's first acquaintance with The Church of Jesus Christ of Latter-day Saints came in 1863, when two Hawaiian Latter-day Saint elders were called to be Samoan missionaries. These two men baptized fifty people. A few years later the gospel ceased to be taught and the members joined other denominations.

In June 1888 the Church named Joseph H. Dean of Salt Lake City as mission president. Serving with President Dean was W. O. Lee, who arrived in October 1888. He reported that the Samoans were familiar with the Bible and had used it as a means of learning to read. He found that they also had a general belief in the Bible and in the worship of God.

A highlight of the early mission history was the erection of a new meetinghouse in 1888 at Aunuu. On Sunday, October 28, 1888, the first conference on the Samoan Islands was held, and the new meetinghouse was dedicated.

The problem of getting from one island to another was a grave one for those first missionaries. In her series of books *Our Pioneer Heritage*, Kate B. Carter describes one approach to the problem that four elders took in 1888. They "went to Leone, on the west coast of Tutuila, where they bought a first-class boat, with sails, masts, anchors, four oars, and everything complete with new copper fastenings, for \$140. . . . The boat was dedicated by President Dean January 9,





After coconut is husked, it is shredded into a wooden bowl. Samoans use coconut oil from shredded coconut for many purposes, in cooking and preparing of foods. The coconut tree is said to be the lifeblood of the islands.



In the high, mountainous village of Sauniatu, Samoa, a young man demonstrates how to take husk off coconut. He uses pointed stick embedded in ground and pushes shell of coconut into it, then turns coconut to remove husk.

1889, and named 'Faaliga,' which is the native word for 'revelation.'"

An overnight trip between Eastern and Western Samoa meant two days or more by small boat then, especially if no wind propelled the boats and the missionaries had to row. On one such trip, according to the account in Mrs. Carter's book, "Several elders and native crewmen set out from Pago Pago for Apia. En route a terrific storm arose. Their course lay westward along the south coast of Upolu Island to Apia. But despite frantic rowing and bailing out water, they were driven straight west, down the south coast of Upolu.

It seemed impossible to land through the tremendous surf, but through the heavy rain natives ashore saw their peril and put to sea in canoes, finally, dramatically, rescuing them."

By December 1893 the Samoan Mission had grown to 253 members. Twenty-seven elders and four missionary sisters were laboring there. These early missionaries ate native food, traveled rough volcanic trails on foot, and underwent many privations that now are not necessary in Samoa.

In 1923 Elder John Q. Adams, mission president, reported the conversion of an entire Samoan village to the faith of the Latter-day Saints.

Three incidents led to this remarkable conversion.

It began with the idea of a new house for the missionaries. The services of native carpenters were engaged, and their friendship and confidence were won by the elders. A few months later, when a group of Sauniatu school children toured Savaii, some village chiefs saw the good fruits of placing their children in Latter-day Saint schools.

Then one Sunday after attending Sunday School at a village on the coast, two Mormon conference presidents decided to walk inland to Tapueleele. They were well received.

The results were reported as follows: "In a remarkably short time, word filtered through as far as Upolu that Tapueleele had turned en masse to the 'Mormons.' . . . Without one word from us, all the chiefs of the village [Tapueleele] decided that they wanted the LDS Church and one of its schools in their precinct, and in decorous fashion they met in solemn conclave and then and there decided to oust their minister, turn over the well-built little frame church and native-built but large minister's house to the Mormons. . . .

"Elders were sent there each Sabbath, both white and Samoan, to hold services with them. . . .

"The prophet said anciently that in the last days the Lord would pour out his Spirit on all flesh, and that young men should prophesy. Elders David O.

McKay and Hugh J. Cannon lived up to this declaration, when last year, while here on their world tour, they assured the Saints of Samoa that the time was not far distant when a whole village would come into the Church in a day. . . . And now, in the very yesterday, it has been vindicated by fulfillment." (*Millennial Star*, February 8, 1923, pp. 86-87.)

Miraculous happenings on the islands of tropical paradise have continued and as their numbers have grown, the Samoan Saints have been blessed through their faith and love. As an example, the September 1959 quarterly historical report of the Samoan Mission tells of a woman who was sick with cancer. Her family had thought she would surely die and had gone so far as to purchase a coffin. But the woman insisted that because of a blessing given by the mission president, she would get

well. And six months later she was reported to be well. Although many wondrous happenings have taken

Thatched huts without walls, called fale, dot the white sands outside Pago Pago in American Samoa. This area remains primitive paradise in contrast to nearby Fiji.

place in the heart of the South Seas, there are still problems to surmount. In December 1961, President J. Phillip Hanks reported that the transportation problem was still of great concern. The roads are bad, and automobile traffic is limited to 25 miles an hour on dirt roads and 35 miles an hour on oiled roads. The problem of traveling from American to Western Samoa is still a major one, the very problem that perplexed the early missionaries.

Despite the transportation and communication difficulties, however, the Samoan Mission is making great progress. A milestone in the history of the Church in Samoa came on March 18, 1962, when the Apia Stake was organized under the direction of Elder Mark E. Petersen of the Council of the Twelve and Elder John Longden, assistant to the Council of the Twelve. At the close of 1965, the membership of the stake was 2,483, with seven wards and two branches.

Presiding over the Samoan Mission is President Burton H. Price, formerly bishop of the North 18th Ward in Salt Lake City. He arrived at the mission headquarters in July 1965, accompanied by his wife, Ardis, and children, Paul, Edris, and Mary Ann. President Price, who served previously as a Samoan missionary in 1938-40, noted that in the past twenty-five years the membership of the Church there had tripled. The mission membership now numbers more than 18,000, with ten districts and eighty-three branches.

The growth of the Church in recent years has also been noted by a government survey of Western Samoa, taken in 1962. Over ninety-nine percent of the

people of Samoa are Christians, and it was reported that 6.27 percent of the people in Western Samoa were members of the Church, compared to 4.60 percent in 1956, when a similar study was made. This was a greater proportional increase of membership than shown by any other church in Samoa.

Government regulations limit the number of missionaries from America who may serve in Samoa, so the ranks of one hundred missionaries include fifty-five Samoans. Last year the first full-time missionary from Samoa to labor in a foreign field entered the Mission Home in Salt Lake City. He was Elder Foalima Ho Kum, who is now laboring in the Southwest Indian Mission.

(Continued on page 448)



PAN AM PHOTO



(1) At Sauniatu, children sit by monument to President McKay.
(2) Children play volleyball at church elementary school, Samoa.
(3) Members work on plantation in mountains high above Pacific.



(4) Barefoot Samoan children climb coconut tree that extends out over waters of a beautiful blue lagoon near their homes.
(5) Pictured is typical Samoan fale. The islanders love flowers, and profusions of them grow the year round near their homes.

(6) Children of church elementary school, Samoa, gather outside their coconut-frond thatched school building for entertainment.

(7) In clear-water streams such as this, most Polynesian peoples bathe regularly. Woman uses rocks, clubs to pound clothes.



Samoa

Right: Samoan native returns from his plantation carrying over his shoulder baskets of tropical fruit. This stream runs by village of Sauniatu.



Above: Sisters of the Relief Society in Samoa perform the never-ending task of weaving attractive mats and baskets.

Right: Although many modern chapels have been erected in Polynesia, some branches are still meeting in structures of native materials. Here Relief Society sisters of a Samoan branch hold meeting.



Fiji



A Chinese, Fijian, two Europeans, and East Indian are members of kindergarten class held in cultural hall, Suva Branch, Fiji Islands.

The beautiful LDS chapel of Suva, Fiji, part of the Tongan Mission, stands majestically on a hill overlooking Suva. Quarters for the missionaries laboring in Suva are adjoining.



Tonga

(3) The student marching band of Liahona school, Tonga, competes at a "Band Day." Official host was church-sponsored school.

(1) Mulikinini, Viliami Fakataha, Siosifa Tuiketeti Pule, Tongan Mission auxiliary leaders, travel by boat to branch conference. Mat around waist is proper attire.

(2) Bringing coconuts out of the "bush." Meat of the ripe coconuts is used to make copra. Green coconuts are used extensively to supply drinking water and food.



SIDNEY A. WYATT



1



SEMGOD NONEN COOMBS



2



PAUL FORSTER

(4) MIA activity provides ample opportunity for Saints to practice native dances.

(5) A Monday morning devotional and flag-raising exercise at Liahona high school.

(6) Tongan Relief Society sisters take a respite. Note expressive hand movements.



N. VERNON COOMBS

*"One of the most effective sermons now preached
in the Tongan Mission is in . . . the remarkable
building program of the Church."*

Tonga

BY CARTER E. GRANT
EDITORIAL ASSOCIATE

Running westward on our large global map is a colored travel line, beginning at San Francisco and ending in the Tonga or Friendly Islands. At Hawaii, 2,000 miles en route, the course swings southwest 2,700 miles to Tongatabu, the largest island of this low, southwest Pacific group. This island is about forty-five miles long and at places fifteen miles wide.

In the capital city of Nukualofa is the headquarters of the Tongan Mission, presided over by Patrick D. Daly, Jr. With him are his wife, Lela Jespersen Daly, and their two children. It should be added here that in 1958 the Fiji Mission was transferred to the Tongan Mission, making one united mission of these two groups of islands lying so close together.

Nukualofa lies about seven hundred miles southwest of Samoa and 1,800 miles northeast of Sydney, Australia. The chief products of the Tongan and Fijian islands—coconuts, bananas, coffee, oranges, pineapples, and various other tropical fruits and vegetables—are shipped around the world. The islands are also noted for their sponges, fishing nets, and excellent mats.

The first two Latter-day Saint elders to labor in the Tongan islands were Brigham Smoot and Alva J. Butler, who had been set apart in Samoa by President William O. Lee of the Samoan Mission. In company with a native Tongan, who was acquainted with the

English language, the three men arrived on the island of Tongatabu July 15, 1891. They immediately visited the king of the islands, Jiaoji (George), who granted the two elders the privilege of teaching their gospel to the Tongan people.

For the sum of twenty dollars a year, the elders rented a piece of ground in the village of Mua and then sent by boat to New Zealand, some fifteen hundred miles to the south, for lumber to build a five-room home, with one room large enough for group meetings. On May 15, 1892, just ten months after their arrival, the home was dedicated as a place of worship. By this time there were five elders in Tonga, but as yet no baptisms had been performed.

Since learning the Tongan language had been so difficult, the five elders decided in a meeting on May 26, 1892, that until they learned the language, their communications for three days each week would be in the native tongue. By adhering to this agreement, they soon learned to communicate with the natives.

On July 15, 1892, the brethren opened the first LDS school in Tonga for teaching the gospel in the Tongan and English languages. On September 11, Brigham Smoot baptized one of the adult members of this school, and with great joy the members began calling him "Brother Alibate." Seven months later, April 16, 1893, a native man and wife were baptized.

In 1895 Elder Andrew Jenson, assistant church historian, was sent to visit the Tongan Mission. He writes: "The state of unpreparedness of the natives to receive spiritual instruction and live the principles of the gospel being so apparent, the presidency of the Samoan Mission, after consultation with the First Presidency of the Church, called in the missionaries from Tonga and closed the mission in 1897."

In 1917, shortly after the Tonga Islands had come under British control, the authorities of the Church

Large stature of many Tongans can be seen in the royal family who pose here with late Queen Salote of Tupou, center, second row. George, left rear, is present king.



TULLA BROS. COURTESY KENNETH A. LINDSEY



M. VERNON COOMBS

Tongan Relief Society sisters proudly display their beautifully colored mats, made of pressed tree bark. They wear clothes of tapa.

Above right: Although restoration of Aaronic Priesthood occurred in America, the event is marked by this monument at Matahau.



Right: Coconuts littering the ground and fish nets drying are common sights. Note fish trap, left, in which the fish are placed.



BERNICE P. BISHOP MUSEUM

established the Tongan Mission and appointed Willard L. Smith as president. Upon his arrival at Tongatabu with a few elders, he built a small mission home at Mua, but the headquarters for the mission was later moved to its present location.

The Tongan people responded readily to music, especially to the youth and adult choirs organized by the elders, and in no time at all these choirs became fertile sources for converts. This was particularly true after the choirs were turned into schools for singing and speaking the English language—a language that Tongans seemed to pick up rather readily.

Recently while the author of this article was searching the records for interesting information about the Tongan people, he became acquainted with four native Tongans—Mr. and Mrs. Samuela V. Fakatou, both working in the Salt Lake Temple for their kindred dead, and their son Robert and daughter Mary, who recently returned from missions to Tonga.

The author asked Robert to put in writing one of his rich missionary experiences that was in keeping with the theme—"The Spirit of Tonga."

"In the Doctrine and Covenants, section 18, verse 15," his article begins, "the Savior tells his followers of the joy they will receive if they labor all their days in his service and bring but one soul unto Christ. The following is a report of a conversion of a Tongan sister that fulfilled this promise.

"One Monday morning while I was in the mission home, two elders and I decided to go tracting. Everywhere we went an evil force seemed to block our way. Even people who had previously been friendly rejected us. About one o'clock we returned to the mission home rather discouraged. But after praying to our Heavenly Father for guidance, we again started tracting, not really having any definite destination in mind. After walking for some time we stopped in front of a wooden house with a thatched house next to it. The lady in the wooden house was not interested, but she suggested we try her sister, Mele, next door. At first Mele told us that she was not interested, but as we turned away she called us back and observed us carefully.

"I began to give her the 'Godhead lesson,' but I soon

felt impressed to change the subject and to talk about the conditions and prophecies pertaining to this earth in the last days. At the conclusion of the lesson, no one spoke for a few moments. Then Mele explained why she had called us back. She said that she had been expecting us for two days. She stated that in her youth she had been taught many things about the Church by a relative who was a member. She also said that she had been miraculously healed through the administration of some missionaries and that she would have joined the Church then, but her parents refused to give their consent. As she grew older her interest lagged and she neglected to be baptized.

"She also said that two days before we knocked at her door, she had had an impressive dream in which she saw two groups of people. One group was dressed



Liahona students put out welcome mat for visiting officials. The school is said to be one of finest in Tonga.

in white clothing, and they were smiling and very happy. The other group, whom she recognized as her relatives, were in black and were exceedingly unhappy, and she could see tears in their eyes. While she stood gazing at them, three young men appeared before her and told her to choose the group to which she wished to belong. These three young men promised her that in a few days someone would come and aid her in making her decision.

"Thus, when we came and knocked at her door, she made sure that we were the three young men she had seen in her dream.

"From that moment forward Mele was anxious to receive our message. She was soon converted, and on June 4, 1964, I had the privilege of baptizing her and confirming her a member of The Church of Jesus Christ of Latter-day Saints.

"This sacred experience not only strengthened my testimony, but it brought me the reward of unbounded joy promised by the Savior."

Brother and Sister Fakatou related some of their faith-promoting experiences during their four missions of two years each among their native people.

"When I was fifteen years of age," reported Brother Fakatou, "I was sent from my home island of Felemea, Ha'apai, to the government college on Tongatabu.

"My great desire to learn English led me to a Latter-day Saint missionary who taught English in a mission school in Fahefa. On my first Sunday, he said, 'You may please yourself about going to your church or going with me to my church.' I said to him, 'All churches are the same. I will go with you to your church.'

"This little branch of Fahefa was then made up of two families—Hema's and Metui's. Old Metui Tua'one, the superintendent, was also teacher of the Sunday School. Things seemed strange to me at first, but it wasn't long before I felt at home with this little religious group, and right away I decided that I had found the true church. Therefore, on June 27, 1916, at the Liku seashore, I was baptized and confirmed a member of The Church of Jesus Christ of Latter-day Saints.

"All elders at this time became schoolteachers of English in the various branches of the mission. This seemed to be the best lead the elders had of introducing the gospel to our people.

"In 1939 came World War II, and all the Zion elders were called back home. This was a sad situation, because the leadership of the mission was entirely



upon the elders. However, President Emile C. Dunn reorganized the mission and put the local brothers and sisters in various positions of leadership. It was marvelous how the Lord came to their aid.

"One of the most effective sermons now preached in the Tongan Mission," concludes Elder Fakatou, "is not in words, but in 'hammer, nails, and saw'—the remarkable building program of the Church. The LDS tree is known by its fruits, for converts by the hundreds are now coming into The Church of Jesus Christ of Latter-day Saints."

Reports from the sixty branches of the Tongan Mission show that in 1965 there were 1,108 baptisms, bringing the present Latter-day Saint membership to 9,918. Within this group are 1,233 men and boys holding the Aaronic Priesthood and 749 men holding the Melchizedek Priesthood. Also in these islands are thirty-six church-owned buildings, including the beautiful Liahona College (equivalent to a U.S. high school) and its 200 acres of ground at Nafualu.

This school and its extensive grounds were dedicated December 1, 1953, by Elder LeGrand Richards of the Council of the Twelve Apostles. Many notable government officials were present. Queen Salote of the Tonga Islands formally opened the services with a very complimentary address in which she praised the Church. "She expressed appreciation for the efforts and contributions of money that had made the school possible and requested Elder Richards to convey her greetings and thanks to the First Presidency and General Authorities of the Church for the part the Church has played in building the school for the Tongan people. She also expressed the wish that the school would achieve the end for which it had been built—to build up and encourage Christian civilization among the Tongan people and the world." (*Church News*, December 26, 1953.)

Tonga

Famous for their beautiful sunsets, the South Seas are photographer's paradise. This is in Cook Islands.



PHOTOS BY GEORGE ROBERT CHANDLER, JR.



Swaying palms and the soft roll of the surf have left their mark in native art. Here girls of MIA class in Avarua, Rarotonga, hold a dance practice.



The onrush of the surf and luster of a South Seas' moon are captured in this night scene in waters of Cook Islands.



Natives loading a reef boat with copra. After being loaded, the reef boat goes out to the ship which, because of the reef around island, cannot come closer.

Rarotonga

Young boy waits for a fisherman to dock in Cook Island waters.

Home of some Rarotongan Saints, where missionaries hold meetings.



PHOTOS BY GEORGE ROBERT CRAIGHEAD, JR.



Middle left: Many hours of wood carving have resulted in this beautiful recreation room at Avarua Branch, Rarotonga.

Two Rarotongan missionaries take turns with the scrub board as they address themselves to age-old missionary woes.

The sighting of a ship is always good excuse to gather on shore and await visitors. This is one of the typical Cook Islands where missionaries labor.

Great changes in the Cook Island Maori's attitude

toward the Church have been noted in recent years.

People are now asking to be taught.

Rarotonga

BY DAROLD M. MARLOWE
EDITORIAL ASSOCIATE

The Rarotonga Mission functioned as a separate mission of the Church from November 20, 1960, until April 16, 1966, when it was consolidated with the New Zealand Mission. Supervision of Latter-day Saint activities in the Cook Islands (the area formerly encompassed by the Rarotonga Mission) has been given to Emile C. Dunn, a former president of the Tongan Mission. Elder Dunn has been called as a counselor to President C. Douglas Barnes of the New Zealand Mission.

In the past, irregular and infrequent transportation into and out of the Cook archipelago had been a major problem eventually giving rise to the formation of a separate mission there. This most recent action of uniting the Cook Islands with the New Zealand Mission came as a result of improved flight scheduling, particularly to and from New Zealand.

Perhaps you are not acquainted with Rarotonga, though most of us have heard of the Cook Islands of the South Pacific. The fifteen islands in this group, most of which are small and widely scattered throughout an area of some 850,000 square miles of ocean, fall naturally into two distinct areas. In the southern group are nine islands upon which 85 percent of the Cook population dwells. The largest of these is beautiful Rarotonga, lying 3,000 miles almost due south of Hawaii; it is the home of nearly half of the 20,000 predominantly Polynesian inhabitants of the Cook group.

Rarotonga is believed to have been settled in the tenth century A.D. by Polynesians led by Tangiia-nui from Tahiti. The Maori language and customs of the Cook Islands strongly resemble those of the New Zealand Maoris. Tribes in both places can trace their lineage back to a common ancestor. In fact, from

Rarotonga in the thirteenth or fourteenth centuries A.D. went the wandering Maori race of fearless and skilled navigators that originally colonized New Zealand.

European discovery of the Cook Islands occurred gradually over a 228-year period. The first island to be discovered was Pukapuka, which was sighted in 1595 by a Spanish navigator. Between the years 1773 and 1777 Captain James Cook came upon five of the islands. In 1789 Lieutenant William Bligh, commanding the HMS "Bounty," discovered Aitutaki, today the second most populous Cook island. Seventeen days later the famous mutiny occurred aboard ship. In the same year, the fugitive mutineers stayed at Rarotonga one month, they being the first Europeans to lay eyes on that island.

In the early 1820's Reverend John Williams made the first real contact with the native Maoris of the southern islands and introduced Protestant Christianity. During the latter part of the nineteenth century, the British government gradually gained power. In 1901 New Zealand formally annexed the Cook Islands.

Elder Noah Rogers, one of three Latter-day Saint missionaries who brought the gospel into Polynesia in 1844, traveled as far as the Cook Islands in search of people eager to listen to his message.

More than a half century later, Elders Osborne J. P. Widtsoe (brother of the late Apostle John A. Widtsoe) and Mervin W. Davis of the former Society Islands Mission departed Tahiti by steamer and arrived at Rarotonga May 23, 1899. They had been studying the language for several months in preparation for a missionary assignment there. They distributed tracts on several gospel subjects, visited the homes of people in the villages, and tried to hold meetings. However, a law prohibited the natives from attending any meetings except those of the dominant church. Al-



Left: Primary children of Avarua Branch, Rarotonga. Below: A native fisherman of the South Seas casts his net among the coral reefs. Small boy is holding bag of fish already caught.



BERNICE P. BISHOP MUSEUM

though the natives expressed interest in the message of the elders, they were not able to declare it for fear of severe punishment.

In 1900 Elder Benjamin A. Johnson joined the two missionaries on Rarotonga and Elder Davis went to Aitutaki to open that island to proselyting. Apparently, when their missions were completed, these three elders returned home without replacements.

Forty years later, on May 12, 1942, Fritz Bunge-Krueger, a New Zealander, was set apart by President Matthew Cowley of the New Zealand Mission to do part-time missionary work in Rarotonga. Elder Bunge-Krueger had previously established a bakery in Avarua, the chief village of Rarotonga; and now early in World War II, with his young bride, he returned there as a missionary. During the first year a handful

of Saints met for Sabbath meetings in Avarua. As they continued to increase in numbers, they held their services in a convert's home, a *kikau* (coconut frond) thatched shack, at Muri Enua. By June 1946, when the Bunge-Krueger family left Rarotonga, there were thirty-five members of record, including children.

In September 1946 full-time missionaries arrived from New Zealand. Construction also commenced that month on the first church building in the islands, a *kikau* chapel at Muri Enua; and on October 6, 1946, the first branch was partially organized. About a year later the branch was officially dissolved: the Saints were too widely scattered and transportation was difficult. However, auxiliaries continued to function, and church activities were started in other villages.

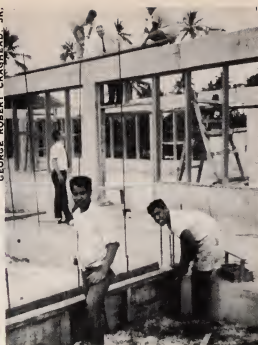
On July 1, 1947, Elder Matthew Cowley, then of



*Above: The Arorangi Branch. A leading export of South chapel in the Cook Islands. Seas, the copra is actu-
Nearby is a 38-acre church ally ripened coconut meat,
farm where banana, orange, which under pressure will
arrowroot crops are raised. yield valuable coconut oil.*



GEORGE ROBERT CRAGHEAD, JR.



Labor missionaries ready cement forms for another chapel in the South Seas. The workmen of the Polynesian missions, laboring under direction of building supervisors, have built many island chapels.

GEORGE ROBERT CRAGHEAD, JR.



Left: Sisters of the Relief Society of a Rarotonga branch.

The calm of evening is descending upon a jetty in Polynesia.



the Council of the Twelve, dedicated the little native chapel at Muri. He also dedicated the Cook Islands for the preaching of the gospel.

In 1950 a new field of labor was reopened to missionary work—the island of Aitutaki. Within a few months several people had joined the Church and large numbers were attending nightly cottage meetings. After much work and prayer, and despite considerable opposition, a lease was obtained on a one-acre plot of land, and a chapel and a missionary home were built of native materials.

After a short visit to Rarotonga in 1951, the New Zealand Mission president, Gordon C. Young, was compelled, because of infrequent flights to the island, to leave without obtaining a firm lease on a lovely three-acre piece of land fronting on the sea at Avarua.

As the plane carrying him away from the island taxied out on the air strip for takeoff, a tire blew out—a rare occurrence. The three-day delay enabled President Young to complete a sixty-year lease on the property, although other religious groups exerted strong opposition and told the people not to let the Latter-day Saints get a foothold. The Church's membership on Rarotonga and Aitutaki at that time was reported to be over two hundred.

On July 16, 1954, the jurisdiction of missionary work in the Cook Islands was transferred to the Samoan Mission. Previously the semiannual visit of the mission president had required 5,500 miles of travel, a month's time, and great expense. Now he could visit quarterly.

On a trip to the islands in December 1954, President Howard B. Stone

(Continued on page 445)

Surveys indicate "religious faith is difficult to maintain in college." The author disagrees—if one follows eight simple steps.

BY KENNETH W. GODFREY INSTITUTE

Religious C

• The March 8, 1964, issue of *This Week Magazine* featured an article entitled, "Is God Leaving the Campus?" James R. DeFoe, the author, found that today's college students have serious religious problems.

The Reverend Gilbert E. Doan, Jr., a Protestant minister, wrote an article that appeared in the September 1960 issue of *Frontiers* magazine. It was titled "Religion on Campus? Prepare to Abandon Ship!" In the article he said, speaking to college freshmen, "By the day you file out with the rest of your class at commencement time . . . your 'religion,' which you brought with you to the campus in your freshman year, will have evaporated into thin air."

A recent sociological study found that far too many Latter-day Saints become inactive in the Church between the ages of 18 and 30. Some of these are university students. Evidence indicates that a religious commitment is difficult for some to maintain in college.

It would seem that if religion among the educated is to survive, it must meet the challenge of secular education. New methods, new techniques, and a greater awareness of religious problems of students are necessary if religion is to be



Commitment & Going to College

come a vital force in our society. For example, a survey conducted by the National Opinion Research Center found that 8 percent of the Catholics, 10 percent of the Protestants, and 13 percent of the Jewish students abandon religion entirely while attending college, but that 22 percent of the Catholics, 30 percent of the Protestants, and 60 percent of the Jews admitted that they were less religious at graduation than they had been previous to their enrollment. It was also found that students generally tended to have little absolute conviction in their religion. They tended to decrease in their belief in God, and there was a "ghostly quality" about their religion upon graduation.

On the other hand, evidence seems to support the contention that today's students are concerned about such things as morality, social problems, and religious faith. They desire to know, but the answers they receive fail to satisfy. Students are graduated four years wiser in math or physics, but they have not made significant religious progress during their stay on the college campus.

Recent reports relative to college morals concern parents and youth alike. General Authorities of the

Church have also expressed their concern about our colleges today. Relative to the moral situation, one is reminded of Jeremiah's statement, "Were they ashamed when they committed abomination? nay, they were not at all ashamed, neither could they blush." (Jer. 6:15.)

Latter-day Saint students can keep God in their hearts while on the college campus, but they will have to approach their higher academic training with some resolutions in mind if they are to grow religiously during this period. Here are a few suggestions:

1. *Decide now to attend either a church school or a college that has an institute of religion.* Resolve to take a religion class. You will find that teachers at institutes of religion or at our church schools of higher education are ready to help you solve any problems relative to religion that might arise during the years you spend on campus. These men are highly educated and have had significant experience with college students. Evidence could be cited to show that a much higher percentage of institute students and students who attend our church schools remain true to the Church and, in fact, graduate with a stronger testimony than do church

members who do not take classes in religion. You will be well on your way to staying with the "religious ship" if you enroll in a class in religion each quarter or semester you are in school.

2. *Keep reason and faith in proper balance.* Reason plays a leading role in man's search for truth. The world around us is responsive to our thinking. The universe lends itself to study by the human mind. The Doctrine and Covenants tells us that "the glory of God is intelligence. . . ." (D&C 93:36.)

There will always be a place in religion for reason and an intellectual approach to religious subjects. But the student should realize that utilizing the intellectual approach alone will never bring abiding religious faith. The intellect of man needs to be enforced by the Holy Ghost. The student needs to have a spiritual experience with his Heavenly Father. The intelligent, rational student who supports his religion with spiritual communication seldom has serious religious problems, while the student who utilizes his intellect alone without the supporting influence of faith is bound to have serious conflicts arise in his religious life.

(Continued on page 441)



MOTHER TROUBLE

In-law trouble I could have understood. I guess most young couples experience a certain amount of in-law trouble during the

process of becoming adjusted to the tempo and customs of each other's families.

But this was mother-trouble—trouble between my own mother and me. We had always got along beautifully before my marriage. The unexpectedness of it jarred me so much for a while that I could not seem to get my bearings.

I suppose it all dates back to the time my brother Ed was killed in a needless, heartbreaking accident while stationed overseas. Mother and Dad just went through the motions of living for a long time after Ed's death.

Then I met Bill Waterman, and they seemed to come alive again under Bill's jokes and teasing. He was like a second son in the house.

Bill was very fond of my parents, too. His own parents had died when he was just a child, and during all of his formative years Bill was farmed out from one relative to another, never staying in one house long enough to call it home or to acquire any kind of "family" feeling. Later he wandered restlessly around the country, never quite finding the roots he was searching for. So a family that really accepted him and a home of his own appealed to Bill even more than to the average man. The four of us—Mother and Dad, Bill and I—seemed like an ideal, happy family circle once again with not a cloud in our sky.

So Bill and I were married, with a big, splashy wedding reception that was my parents' idea. For some time they had been inclined to spoil me—compensation, I suppose, for losing their only son; and I went along with it for that reason. So I let them talk me into a big wedding, because it was probably the last chance Mother and Dad would have to baby me—or so I thought then. It did not cross my mind at the time that Bill and Mother would form a happy little conspiracy to continue the babying. Little things Bill said should have warned me.

Once he said reflectively, "Every once in a while it comes over me how much I missed never having a home."

I said, "This day-after-day routine doesn't seem dull to you?"

Bill pulled me against him.

"What's dull about keeping my wife happy?" he demanded. Bill's lips were against my hair. "I'll keep you just as happy as we are now, honey. You'll never have to worry about *anything*. You'll see." He said it solemnly, like a promise.

It began, I think, with the little table in the window of Mason's furniture store. "Maybe if Bill and I put aside a little each week we can get a table like that by spring," I told Mother.

Several weeks later, I found the table installed in our living room and Bill grinning like a mischievous little boy.

"Bill, it's beautiful," I exclaimed, running my fingers along the fluted table edge. "But how did you pay for it?"

"No lunches. Your mother said how much you liked this table, and I wanted you to have it without worrying about pinching pennies."

"Bill, not your lunch money," I cried. "I'd rather have a healthy husband than any old table in the world."

"Go ahead, scold me. You sound just like a wife."

Bill grinned. What can you do with a man like that?

When my birthday came along, my girl friend Ruth laughed, out of her three-years married experience,

"Bill will probably buy you something you'll never use. They all do. You wait and see."

But Bill's gift was a lovely rose-beige cashmere sweater.

"Bill, it's just what I always wanted," I cried, getting a stranglehold around his neck. "How did you guess?"

Bill kissed the lobe of my ear.

"I didn't exactly buy it myself,"

he confessed. "I told your

mother I wanted to have

exactly what you wanted

for your birthday, and

she bought

(Continued
on page 436)



Virginia McKenna, star of *Born Free*, with one of the lions featured in the movie.

Best of Movies

BY HOWARD PEARSON

ENTERTAINMENT EDITOR, DESERET NEWS

● With this issue *The Improvement Era* launches a column designed to aid Latter-day Saints in selecting motion pictures that are considered worthwhile within the framework of gospel standards.

Although most of the pictures selected for listing and review will be those with qualities the whole family might enjoy, a few productions will be cited even though they appeal to older groups, because the *Era* is not unmindful of the fact that not all films can appeal to all age-groups.

Where a picture is outstanding in most respects but violates gospel standards in some, these derelictions will be noted. Where possible, a "picture of the month" will be chosen and reviewed. Short mention will be made of other films for the guidance of Latter-day Saint moviegoers.

● *Born Free*, Columbia Pictures production, stars Virginia McKenna and Bill Travers, 95 minutes.

Born Free is the exceptional type of movie that actually has no villain. It centers around a game warden in Africa and his wife who raise a young lioness from a cub and then find when it is full grown they cannot set it free in the jungle because it has never learned the ways of the jungle.

Based on the best-selling true story by Joy Adamson, this film follows a line in keeping with the original book. It catches a spirit of human warmth and compassion toward animals so well that moviegoers should find themselves entranced.

At the beginning, Virginia McKenna

and Bill Travers, playing the husband and wife in the film, obtain three lion cubs. "We attached ourselves to Elsa, the smallest," Miss McKenna says. And then begins the enchanting story with its many highlights.

These include the concern Miss McKenna shows over the cubs; the day they decide to send all of them to a zoo, but Travers holds Elsa back; the growth of Elsa into a full-grown lion, but attached to her human masters; the scenes showing all types of wild animals of Africa; a moment of crisis, when Travers is stricken with malaria and his wife nurses him back to health, and the scene in which they decide to send Elsa to the jungle life she hasn't known since shortly after her birth, when she was taken into the game preserve headquarters.

The color film tells the story with simplicity and honesty. It is fascinating to watch the relationship between animals and humans; it is incredible to realize the care and courage involved in training both animals and humans for the picture. Finally, it's a joy to see such a production that can be recommended for the entire family.

Other films currently in release that offer enjoyment for Latter-day Saint families follow:

● *Alice of Wonderland in Paris* is a feature-length cartoon that tells five children's stories of Alice's new experiences, beginning with Alice going through a mousehole into Paris rather than the Wonderland of the familiar story.

● *The Battle of the Bulge* is a fictionalized account of a crucial battle of World War II. Although it has violence because of the nature of its subject, it also has human characteristics of humor as well as tragedy, and some outstanding acting by the large cast, including Robert Shaw and Telly Savalas.

● *That Darn Cat* is a Walt Disney production that pokes fun at many human foibles. The story centers around the

kidnapping of a middle-aged old maid bank teller by bumbling crooks. Enter a cat; the kidnap victim attaches a watch to the cat's collar; the cat then becomes the center of hilarious attempts to solve the case by an FBI agent who is allergic to felines. Hayley Mills and Dean Jones co-star.

● *The Flight of the Phoenix* revolves around the idea of man's indomitable will and resourcefulness. The story concerns the manner in which survivors of a plane crash in the desert are able to fashion escape from their trap. James Stewart, Hardy Kruger, and others star in the film, which will have something except for the very young.

● *Hansel and Gretel* is a European production of the old fairy tale about the woodcutter's two children and how they become lost in the woods. Despite some amateurish dubbing, the film has strong features and a couple of songs that will appeal to the young.

● *The Magic World of Topo Gigio* is combination live-cartoon film about the Italian puppet mouse of TV fame. He and his mouse girl friend, Rosie, and a stow-away worm from an apple take off for the moon but wind up in an amusement park, where they perform in a carnival. It's whimsical and fun.

● *The Slender Thread* is based on the true story of an organization in Seattle that attempts to keep people from taking their own lives. Action centers around student (Sidney Poitier) who discourages a telephone caller from taking her own life, as she has announced she will do.

● *The Ugly Dachshund* is a Walt Disney story about a Great Dane puppy raised with three dachshunds. The dogs in the picture are scene stealers. There are some drinking scenes.

● *Winnie the Pooh and the Honey Tree* is Walt Disney's cartoon interpretation of the A. A. Milne children's classic with Christopher Robin, Rabbit, the Owl, and others.

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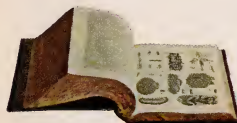
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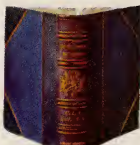


7th Edition had 21 vols. and 506 plates, including this one on "Aerostation."

pens today for the same reasons. But it isn't as easy as it used to be. The explosive pace at which knowledge is accumulating today puts a tremendous responsibility upon the shoulders of our contributors and editors to ensure the Britannica's absolute authority and completeness. To build the current edition, for example, revisions needed to be made on more than a third of the Britannica's 28,161 pages. Over seven million words were revised.



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More than three thousand illustrations were added, including some provided by Ranger 7. And 835 new contributors were enlisted, bringing the grand total of signed articles (or sections of articles) up to 29,032. (In the last five years alone, the Encyclopædia Britannica has revised more material than any other English language "encyclopedia" contains in the first place.) All to make sure that next time you say: "Encyclopædia Britannica says . . .," you'll be right. As usual.



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SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION
BRIGHAM YOUNG UNIVERSITY

Continuing the exploration of the fascinating discoveries that have come to light since the publication of the Book of Mormon 136 years ago in the upstate New York village of Palmyra.

Problems, Not Solutions. What we have come up with in this long and rambling presentation is a miscellaneous jumble of problems—all of them unsolved. There have been hints, suggestions, and conjectures but absolutely nothing solved and nothing proven unless it is the tentative proposition that the Book of Mormon is still open to serious discussion. Until we come to realize that the most we can expect from any investigation is not solutions but only more problems, the study

of Book of Mormon antiquities will remain as barren as it has been in the past. Let us explain what we mean by “problems instead of solutions.”

In 1835 Josiah Priest wrote in his *American Antiquities*: “The manner by which the original inhabitants and animals reached here, is easily explained, by adopting the supposition, which, doubtless, is the *most* correct, that the northwestern and western limits of America were, at some former period, united to Asia on the *west*, and to Europe on the *east*.”¹¹⁷ Therewith, for Priest, the question was settled: instead of being a fruitful and exciting *problem*, the theory of settlement by the Alaskan land bridge was the final solution. And as such it has been accepted by North American an-

thropologists to this day, even though their colleagues in Europe and South America may chuckle and shake their heads at such naive and single-minded devotion to a one-shot explanation of everything. We may find it odd that back in 1835, with no evidence to go by but a glance at the map, anyone could have settled for such finality—the *problem* was real and wonderful, the *conclusion* premature and absurd. But has the situation changed? Few people realize that more time and money have been spent trying to confirm this particular theory than any other in the field of anthropology, with dismally meager results. It is still a problem and very much alive, but the solution rests exactly where it did in Josiah Priest’s day: on a common-

sense interpretation of the map.

Or take another example. Late in the eighteenth century a Scottish farmer walking along a beach noticed some ripple marks on a slab of rock high above the present level of the water. Here was a problem indeed, but it did not remain a problem for long. The farmer, so Prof. Hotchkiss tells us, "could look back into the past and imagine a numberless succession of . . . cycles. . . . There must have come to him at that time the vision of the vast sweep of the ages which go to make up the story of the billion years of the earth's history. His

simple but epoch-making discoveries started geological science on the way. . . ."¹¹⁸ Here an important problem was met by a splendid theory, but to treat the mere recognition of the problem and the most imaginative and adventurous speculations to explain it as "discoveries," nay, as a final solution, was premature, to say the least.

"I wonder how many of us realize," writes a present-day geologist, "that the [geological] time scale was frozen in essentially its present form by 1840 . . . ? The followers of the founding fathers went forth across the earth and in

Procrustean fashion made it fit the sections they found even in places where the actual evidence literally proclaimed denial. So flexible and accommodating are the 'facts' of geology."¹¹⁹ The trouble was that the experts mistook a problem for its solution and thereby failed to recognize the real difficulties involved. "In geology," wrote Hotchkiss, "most of the important facts are easily understood. All that needs to be done in order to give a very satisfactory knowledge of things geological is to call them to our attention."¹²⁰ But how does one call Hutton's billion years to our attention? We cannot in any way experience a billion years; the best we can do is to try and imagine, as Hutton did. But what we imagine is the construction of our own minds; it is not a fact at all, but an interpretation, pure and simple.

A third case, the most impressive of all, is Newton's theory of gravitation. "There never was a more successful theory," Karl Popper assures us, noting that even the great Poincaré believed "that it would remain the invariable basis of physics to the end of man's search for truth." But in our own time "Einstein's theory of gravity . . . reduced Newton's theory to . . . a hypothesis competing with others." Instead of the absolute truth, it again became a problem open to discussion. This, according to Popper, "destroyed its authority. And with it, it destroyed something much more important—the authoritarianism of science."¹²¹

All "proofs" and "disproofs" of the Book of Mormon present problems instead of solutions. Thus when carbonized stumps of trees were found in the Middle West, some early Latter-day Saints declared that their presence deep in the earth proved the Book of Mormon. It did nothing of the sort; at most it presented an interesting problem that might or might not have any

(Continued on page 422)



PATIENCE AND PUNISHMENT

RICHARD L. EVANS

We change much in our feelings and reactions at different times. Some hours, some days, the physical or mental mood will make even serious problems seem somehow solvable, while some days, some nights, may make even lesser problems seem more serious. There is much in the mind, much in the spirit, much in the intangible, indefinable mood of the moment. Sometimes irritations irritate more, yet at times we seem to have an easy antidote to irritation. We sometimes keep our tempers and hold our tongues and sometimes let them loose in what would seem to be somewhat the same situation. Something said at one time will pass with good humor which at another time will cause offense. The same comment which at one time will bring laughter will at another time turn to tears. Such are the variabilities. And it isn't only words that make the difference. It is who says them, and how, and when, and what we feel. And in sorrow problems are likely to seem even larger than they are, and people are likely to lose perspective—all of which points up the importance of patience, of understanding, of self-control, of sensitivity to the feelings of others, sensitivity to situations. One facet of this subject suggests that we shouldn't punish others for what really is within us. When a child does some harmless but irritating act, if we ourselves are tired and tense, we may give way to hard or cutting words or retaliation far beyond what would be called for. The time, the mood, may dictate what is done, quite apart from any rightness or wrongness of what it was that triggered our temperament or temper. And so children sometimes suffer for our impatience, for our complaints. This all suggests restraint, control, temperate consideration in all circumstances, and meeting problems with patience—for all of us have them. And striking at a child in anger, whatever else it is, must be a mark of immaturity. "No man is free," said Epictetus, "who is not master of himself."¹ And no man is mature, he might have added, who punishes others for his own impatience. And as to children: We should blame them less for what we feel; hold them more accountable for their own errors and less accountable for ours.

¹Epictetus (50 A.D. - ?), Stoic philosopher.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System March 13, 1966. Copyright 1966.



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bearing on the Book of Mormon.

For the past twenty years we have repeated in the pages of *The Improvement Era* and elsewhere that nothing is to be gained by trying to prove or disprove the Book of Mormon, but that a great deal can be gained by reading it and discussing its various aspects. This point of view, which has not been a popular one, is best explained in the writings of the greatest living philosopher of science, Karl Popper. "Bacon's naive point of view,"

Popper tells us, "concerning the essence of natural science . . . is a dogma to which scientists as well as philosophers have tenaciously adhered down to our own day."

It is the view, already expressed by Hotchkiss above, that "all that was needed was to approach the goddess Nature with a pure mind, free of prejudice, and she would readily yield her secrets." Today in the scientific journals—the more popular of which we duly peruse every six months—there is an im-

pressive outpouring of articles showing that the inductive method of Bacon does not really apply in science, that Popper is right when he says that "the idea that we can at will . . . purge our mind from prejudices . . . is naive and mistaken," and indeed downright pernicious, since "after having made an attempt or two, you think you are now free from prejudices—which means, of course, that you will stick only more tenaciously to your unconscious prejudices and dogmas."¹²²

The old authoritarianism of science is now being supplanted by a new approach, which Popper sums up in three words: "Problems—theories—criticism." Things start moving with a problem, some difficulty, something that has to be explained. To account for the thing, a theory is proposed; it does not have to be a foolproof theory, since it exists only to be attacked, for "there is only one way to learn to understand a serious problem . . . and this is to try to solve it, and to fail." As soon as one comes up with a theory, then, one must try to devise some test to refute it, "for to test a theory, or a piece of machinery, means to try to fail it."¹²³ By that standard, the land-bridge theory and Hutton's vast sweep of time have never been in danger of any real testing: they have been accepted from the beginning as final solutions. The one way to progress in knowledge of things is "to use in science imagination and bold ideas, though always tempered by severe criticism and severe tests." How can we be as-



IN TOUCH WITH YOUTH

RICHARD L. EVANS

" . . . a clue to much of the heartbreak of our age," said Dr. Franz E. Winkler, is "the parent who complains he cannot 'reach' his children; the teacher who cannot hold the attention of his pupils or inspire in them a wholesome enthusiasm for their future tasks in life. . . . The teacher who cannot hold the attention of his pupils, the parent who fails to understand his children, has never learned to reach out to his charges with his whole and undivided mind, in short, to be 'all there.'"¹ To this Mark Van Doren added: "There is one thing we can do, and the happiest people are those who do it to the limit of their ability. We can be completely present."² In a writing on the rift between generations, a professor had some searching things to say: "There has hardly been a time . . . when students needed more attention and patient listening to . . . than today. The pity is," he continued, "that so many of us retreat into other activities (and he named some of them specifically). . . . In so doing we deepen the rift between the generations. . . ."³ Unfortunate as this may be, yet more unfortunate would be a rift between young people and their parents, young people and their families. A parent has two jobs—two at least among many, many more. One is to provide physical needs and facilities for a family; but beyond this, to keep close, in oneness, in love, in spirit, to be present and available for counsel and confidence, and to provide an example of honor for the family. The one sure base on which life is founded is the home, the family. There is not and never can be any adequate substitute for solid, happy homes, for confidence, consideration, for love and understanding relationships between parents and children. They owe so much to each other. Schools and social institutions and all manner of other relationships may make their contribution. But we need to narrow the gap between us and our children. In the words of Jane Addams: "The mature of each generation run a grave risk of putting their efforts in a futile direction . . . unless they can keep in touch with the youth of their own day and know at least the trend in which [their] eager dreams are driving them."⁴ There is nothing more important for which to live our lives than the teaching of our children and helping them to set a safe course in conduct, with sure standards on which to fix their feet.

¹Franz E. Winkler, M.D., "Beware of Background Music," *This Week Magazine*, September 17, 1961.

²Mark Van Doren, "On Being All There," *This Week Magazine*, December 7, 1952.

³Professor J. Glen Gray, "Rift Between Generations."

⁴Jane Addams, "The Spirit of Youth and the City Streets."

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System February 27, 1966. Copyright 1966.

NOTE WITH A LITTLE RUG

BY ELAINE V. EMANS

*Not only within the perimeter
Of this rug may your tread
Be cushioned as you come and go;
But every step ahead
Be taken in paths of pleasantness
(And down a stone path never)—
For even two most happily wed
Can't walk on air forever.*



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sured of the necessary controls? By taking sides: therein resides the objectivity of science, and not in the minds of individual researchers. "It would be a mistake," writes Popper, "to think that scientists are more 'objective' than other people"; in fact "there is even something like a methodological justification for individual scientists to be dogmatic and biased [I], since . . . it is of great importance that the theories criticized should be tenaciously defended."¹²⁴

No matter how severe and unsparing the criticism, no bones are broken, since one's object in proposing a theory is not to settle the issue once and for all but only to lead to more knowledge. "Observation and experiment cannot establish anything finally. . . . Essentially, they help us to eliminate the weaker theories," and thus "lend support, though only for the time being, to the surviving theory." Hence, "the method of critical discussion does not establish anything. Its verdict is always and invariably 'not proven.'"¹²⁵

(To Be Continued)

FOOTNOTES

¹²⁴A. R. C. Leane, *Guide to the Scrolls*, pp. 85, 95.

¹²⁵J. T. Milik, *Ten Years of Discovery*, p. 97.

¹²⁶R. F. Bruce, *Second Thoughts*, pp. 136f.

¹²⁷K. G. Kuhn, in *Zeitschrift für Kirche und Theologie*, 47 (1950), p. 210.

¹²⁸Bruce, *op. cit.*, p. 147.

¹²⁹C. F. Potter, *The Lost Years of Jesus* (Hyde Park: University Books, 1963), p. 148.

¹³⁰Josiah Priest, *American Antiquities* (Albany, N.Y., 1835), pp. 61-62.

¹³¹In S. Rapport & H. Wright (eds.), *The Crust of the Earth* (New York: Signet Books, 1955), p. 17.

¹³²E. M. Spicker, in *Bulletin of the American Association of Petroleum Geologists*, 40 (Aug. 1956), p. 1803; cit. N. D. Newell, in *Proceedings of American Philosophical Society*, 103 (1959), p. 265.

¹³³Hotchkiss, *op. cit.*, p. 11.

¹³⁴K. R. Popper, "Science: Problems, Aims, Responsibilities," in *Federation Proceedings of the American Societies for Experimental Biology*, 22 (1963), p. 964.

¹³⁵*Ibid.*, pp. 961f.

¹³⁶*Ibid.*, pp. 968, 964.

¹³⁷*Ibid.*, p. 965. He quotes Darwin: "How odd it is that anyone should not see that all observation must be for or against some view. . . ." p. 967.

¹³⁸*Ibid.*, p. 970.



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PROGRAM

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| Haendel: | Allegro from Concerto No. 4 in F | | |
| Bach: | Adagio from Toccata, Adagio and Fugue in C
Fugue a la Gigue in G | | |
| Schumann: | Canon in B Minor, Op. 56 No. 5
Sketch in F Minor, Op. 58 No. 3 | | |
| Boellmann: | Gothique Suite, Op. 25 | | |
| | 1.) Introduction—Choral | 3.) Priere a Notre Dame | |
| | 2.) Menuet Gothique | 4.) Toccata | |
| Dupre: | Prelude and Fugue in G Minor | | |

Baldwin



The Business of Raising Boys

• The business of raising boys is one of the great responsibilities of a father. His boys are his great concern.

He understands their need to have good home training, to maintain good physical and mental health, to grow up having faith in the Lord Jesus Christ, to pray to the Father for constant guidance and protection. All of these are the responsibility of a father.

But fathers, there is still another responsibility. The boy must learn to be a social being. He must associate, first with boys, and later, as he grows older, with men. He must learn to hold his honor and his integrity in the face of influences that erode these virtues. He must learn to be kind and generous to the weak and the dull, the helpless and the innocent. He must learn to be firm in the face of evil, to hold firmly to right and truth. A boy's father is his best support in learning this desired conduct.

Boys are given the Aaronic Priesthood at age twelve, and from then until they are twenty they possess the greatest influence that the Church can offer to help them grow into manhood. Activity in the programs of the Church will help them to become religious men in a social world.

Further practice in the virtues of the priesthood is provided by activity in a Boy Scout troop. Together these two—the priesthood and the Boy Scouts—form an effective school for ethical training. The father's place is to give support to the leaders of the priesthood quorum and to the Mutual Improvement Association. The boy will not need nor want to be overshadowed by his father. He will need to get along with other boys, in the presence of those boys, and to feel that he is "on his own" in doing it.

But there will be times when father should be much in evidence. He needs to be there to go with his son to meetings on Sundays. He needs to be available and to show interest in his son's activities each week as the boy returns from MIA. He needs to be there to provide guidance and encouragement on proper observance of the Sabbath after Sunday School.

Because of the nature of boys, they need to celebrate anniversaries of important events. Such an occasion is the restoration of the Aaronic Priesthood, which is observed in May. When the bishop calls members of the Aaronic Priesthood together on this day of celebration, the father of a boy should be present.

We observe Father's Day in June. Here's an opportunity for a father to celebrate a day that could well be father's and son's day.



The Presiding Bishopric's Page



Joseph A. Kjar, bishop of the Centerville (Utah) Fourth Ward, is vice president and general manager of KSL Radio. He has served as

a commissioned officer in the U. S. Navy.

AND WE THOUGHT THEY COULDN'T AFFORD TITHING

About two years ago a young couple who were having financial and marital difficulties moved into our ward.

Within a short period their financial situation became so desperate that they wondered whether they should continue with their tithing. Then the young man lost his job with a defense establishment. Things appeared very gloomy. In addition, shortly after being discharged from his job, he contracted a severe illness.

As we met with them, it was difficult not to try to excuse them from the payment of tithes; but after praying with them, it seemed more than apparent that needing the blessings of the Lord as urgently as they did, now was the time for them to demonstrate their ultimate faith. This they did in an

admirable manner.

They kept up their tithing and, as best they could, their other contributions. They held off the grocer, the doctor, and other pressing obligations. An understanding landlord gave them a temporary stay on their rent payments.

Things did not immediately improve. Then one day, a few months later, the young man heard from his former employer. He soon returned to his old job at a better salary than he had been receiving when he left.

His health has improved, and he and his wife are enjoying a state of happiness that they had not known for several years. With tears in their eyes, they confirmed to us that true living of the gospel brings the greatest and only lasting source of happiness.



"...when ye are in the service of your fellow beings..."



Bishop J. Dean Sonne
of Short Hills Ward,
New Jersey Stake, was born
in Logan. He has served
as Sunday School
superintendent, a high
councilor, and a bishop

in both southern California and New Jersey.

A FUNERAL SERMON THAT I WILL NEVER FORGET

Soon after I was ordained a bishop, a well-known and faithful high priest passed away. I helped the family make funeral arrangements and knelt with them in prayer, asking our Father in heaven for his comforting spirit to be with them.

The family asked me to speak at the service. This was to be my first experience speaking at a funeral. I knew there would be a large attendance, and I was extremely apprehensive about my part in the services.

I pondered, studied the scriptures, and earnestly prayed for help. I felt that I required the Lord's help more than I ever had in my life before. I also knew that I had been ordained and set apart as a bishop and had been promised the help of the Lord in my calling if I would ask in faith. This I tried to do.

Shortly before the hour for the services to begin,

I sensed a strong feeling that "all will go well."

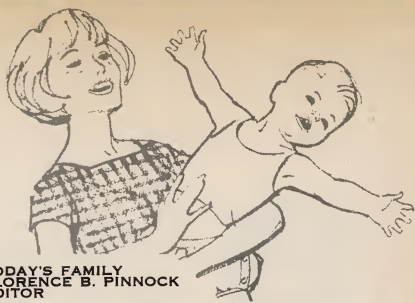
A calmness came over me, and my fear and apprehension left me. When I rose to speak, it was as if someone were standing beside me, telling me what to do and say. After the service when people indicated some of the things I had said, I knew beyond doubt that such words were not mine. My prayer had been answered, and I had learned at first hand a lesson I had heard all my life—that the Lord will help if you seek in faith.

I am presently serving a second call as a bishop of another wonderful ward. I am sure that if all those who are called to positions of trust and leadership in the Church will try to do all they can to be successful and will continually call on the Lord for his help, they will have no problem that cannot be solved in a manner pleasing to our Father in heaven.



we are only in the service of your God." —MOSIAH 2:17

THE HEART OF A



MOT

● The heart of a mother is hard to measure. Science claims that her normal heart is just the size of her clenched fist, but we know better. We have seen this heart cover a home of two or twelve children, a husband, and all the neighbors. We have seen it extend and grow, with miles as no barrier, to encircle a child as its need reached her knowledge.

Poetry and music and prose sing of her heart. In one song her heart claimed, "I didn't raise my boy to be a soldier." A woman's heart has had more logic than many men's minds. She cannot understand why men must be sacrificed on a battlefield to settle differences of opinion. An old legend tells of one queen's heart-wisdom settling a war between two countries. This queen did not send her boys to be killed; she used wild boars. The country whose boars were triumphant won the war. A mother's heart claims that violence and killing have never decisively brought peace. If you are one to say that a woman's heart does not make logic, at least you must admit it makes good sense.

A mother's heart gives lift to this old world. It

lightens its burdens and makes bright its future. It really isn't on Atlas' shoulders that this heavy globe rests, but on a mother's heart. Her heart's strength-giving qualities lift, create, and multiply mankind. A mother's heart inspired a president to say, "All that I am or ever hope to be I owe to my angel mother."

This heart of hers is never pompous; its depth is in its lightheartedness. A mother's heart laughs at times so life will not be so real, so earnest. Its sincerity gives security to a tiny child and to one not so small.

A girl should never forget that she has a potential mother-heart. She must prepare her heart for the time she has a home and a husband and children. In her teens she learns to be kind and understanding, to be light and loving. And even when she becomes a mother, she must never neglect to nourish and cherish the powers a real mother's heart can have.

Our memory brings us to the conclusion that it is the heart in the act that we remember. One wise man said, "As you visit with people, leave your heart with them—not just your words." Heart is shown by what you do, words by what you say.



HER

What do you remember about your mother? Most assuredly it had to do with heart. Perhaps it was the time she did without something she wanted, and maybe even needed, to make it possible for you to have a new dress or for John to have that longed-for catcher's mitt. Perhaps you remember when she put her arms around you and just squeezed, and you gulped down your tears. You knew she understood. You remember the night you were attracted to a light in the living room: there at midnight she was stitching away on a dress that seemed important to you to wear the next day. Or you remember the time she picked up the job you were supposed to do and said, "Go with the crowd. I'll finish."

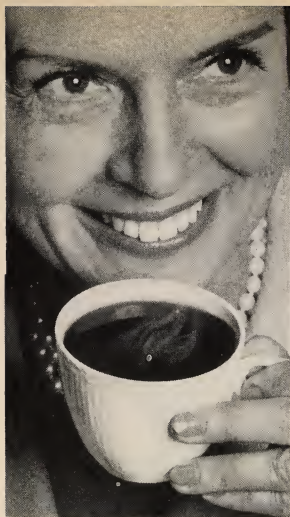
A day has been set apart to honor a mother's heart. At this time our own hearts turn to that special person, our very own mother. A thousand miles or endless time cannot rob us of our thoughts of her. What power could be generated, with all of us remembering her on this day! The heart of a mother cannot be measured in inches or pounds; it can be measured by its influence in this world today.

A DINNER TO CARRY HOME TO MOTHER

You lucky ones who live close enough to mother could prepare a "carry dinner." A menu could be decided upon, with each grown child bringing his share of the food, so that mother could be surrounded by her loved ones with no more for her to do than set the dinner table.

"Carry Dinner" for Twelve People

Zesty Broth
Joyce's Special Chicken Breasts
Golden Vegetables
Fresh Pineapple and
Avocado Salad
Celery Dressing
Hot Biscuit Squares
Peppermint Ice Cream
Maude's Brownies



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An easy division of responsibility for the dinner would be to have one person bring the broth and the vegetable dish, another prepare the chicken breasts, a third bring the salad and biscuit "makings," and the fourth concentrate on the dessert.

Zesty Broth

- 4 cans condensed beef broth
- 4 cups water
- 1 tablespoon prepared horseradish
- $\frac{1}{2}$ teaspoon dried dill
- Sour cream
- Dash of paprika

Combine the soup, water, horseradish, and dill. Simmer a few minutes. Pour into cups and top each serving with a teaspoon of sour cream and a dash of paprika.

Joyce's Chicken Breasts

- 16 chicken breasts
- 4 packages frozen broccoli
- 2 8-ounce packages of cream cheese
- 1 quart milk
- 2 teaspoons garlic salt
- Salt to taste
- 2 cups grated Parmesan cheese

Simmer the chicken breasts until just tender, remove the skin and bone. Reserve the chicken broth for other use. Cook the broccoli according to directions on package. Arrange the broccoli in the bottom of a buttered casserole (using individual casseroles makes this dish extra special).

Put one package of the cream cheese and 2 cups of milk in the blender and mix well. Pour into a heavy pan and repeat with the other package of cream cheese and the other 2 cups of milk. Add the garlic salt, 1 cup of the Parmesan cheese, and salt to taste. Cook over medium heat, stirring constantly until bubbly. Pour half the sauce over the broccoli and sprinkle with one half of the remaining Parmesan cheese. Top with the chicken breasts (cut). Put remaining sauce over the chicken breasts and sprinkle with the remaining Parmesan cheese.

Bake at 350 degrees F. for 25 minutes. Let it stand 10 minutes before serving, and the sauce will set up.

Golden Vegetables

- 2 cups cut carrots
- 2 packages frozen corn
- 2 cans cut wax beans
- 2 onions, sliced into thin rings
- 4 tablespoons sliced pimiento
- Salt and pepper to taste
- Butter

Cut the carrots in diagonal slices and cook until just tender. Cook the corn as directed on package and drain. Cook the onion rings in the butter for one minute. Heat the yellow wax beans in their liquid and drain. Mix all vegetables together lightly. Serve hot.

Celery Dressing

- $\frac{1}{2}$ cup sugar
- $\frac{3}{4}$ teaspoon salt
- 1 teaspoon paprika
- 1 teaspoon celery salt
- $\frac{1}{2}$ teaspoon onion juice
- 2 tablespoons vinegar
- 2 tablespoons lemon juice
- 1 teaspoon prepared mustard

Put all the ingredients in the blender and add drop by drop 1 cup of salad oil until oil is all used and the dressing is thick. Fold in 1 teaspoon celery seed. Store in the refrigerator.

Hot Biscuit Squares

Make baking-powder biscuit recipe for 24 biscuits, using prepared biscuit mix. Divide in half and roll each out into a square or oblong $\frac{3}{4}$ inch thick. Cut each square in half and place one square on each of two cookie sheets. Spread with $\frac{1}{2}$ cup jelly. Dot with 1 tablespoon butter, and sprinkle with 1 tablespoon lemon rind. Top each with one of the remaining squares. Bake in a 450 degree F. oven until golden brown for about 12 minutes. Cut in squares to serve.

Peppermint-Stick Ice Cream

- 2 tablespoons gelatin
- $\frac{1}{2}$ cup cold milk
- $3\frac{1}{2}$ cups milk, scalded
- 2 cups crushed peppermint candy
- $\frac{1}{2}$ teaspoon salt
- 1 quart whipping cream

Soften the gelatin in cold milk, dissolve in the hot milk. Add the candy and salt. Stir until candy

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dissolves. Freeze firm in the refrigerator. Break up frozen mixture into chunks and beat until smooth with an electric or rotary beater. Whip the cream. Fold into the first mixture. Return to refrigerator trays until frozen firm.

Maude's Brownies

2 cups graham cracker crumbs
1 can sweetened condensed milk
1 cup chocolate chips (6-ounce package)
1 cup walnuts, coarsely chopped
Mix together and bake in a well-greased 8x8x2 pan at 325 degrees F. for 30 to 35 minutes. Cool in pan and cut into squares. (The pan should be generously greased with butter.)

HOME, SWEET HOME

Families have varying climates. Parents can change the mood of their whole brood. Children are great imitators, and it is up to parents to present the right image.

Laughter is a tonic to be taken morning, noon, and night. Teach your child to laugh with, never to laugh at, a person—unless that person is himself. A twinkle in a parent's eye can temperature-condition a home. A parent can say "no" to a child with meaning, without assuming a serious, unpleasant manner. Discipline does not need to be carried in one's expression.

Family home evening is a happy time; no frowns, criticisms, nagging, or fault-finding should find a place here. At the close of the lesson, you can bring smiles to every face as you pass these delicious candy cookies.

Mrs. Wright's Candy Cookies

1 cup peanut butter
1 cup powdered sugar
1 cup finely chopped nuts
1 cup finely chopped dates
1 tablespoon butter
Mix all together and form into small balls (about 70). In double-boiler over hot, but not boiling water, melt 8 ounces chocolate bits, 2 squares bittersweet chocolate, and 1-inch square of paraffin. Dip the balls into the mixture and drain for a second; then set them on wax paper to harden. Allow a couple of hours for the chocolate to become firm. Serve in paper candy cups.—*FBP*



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to the men

May your days start bright and end pleasantly . . . from breakfast to evening dessert, U and I Sugar promises to sweeten your day!

to our growers

May you have abundant sunshine and rainfall . . . and produce a bumper crop of home-grown U and I Sugar.

to our Northwest friends in manufacturing

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Mother Trouble

(Continued from page 415)

it. You like it, don't you?"

Of course I liked the sweater. But I felt a little letdown. I would have cherished even a dishrag if Bill had bought it for me himself. Having Mother buy the gift made it less personal; somehow it was less Bill's gift. But what could I say with Bill looking at me with his heart in his eyes?

It was always like that. It was not Bill's and my marriage. It was Bill's and Mother's and mine.

When we gave a party, Bill had Mother supervise the menu because "she knows everything about cooking and I want you to enjoy yourself without worrying about

a thing. You can just relax."

When we decided to landscape our yard, Bill called Mother in "because she knows about gardening, so you won't have to worry about planting the wrong things."

Often I felt like saying, "All right, all right, I'm not the woman my mother is. I haven't her thirty-five years experience in marriage. But how can I ever learn to be a good wife if nobody gives me a chance?" Bill and Mother were so pleased with themselves, however, for keeping me "happy" that I could not spoil their fun.

Now, a situation like that cannot go indefinitely. When the baby was on the way, I knew that something had to be done. With Bill encouraging her, Mother started

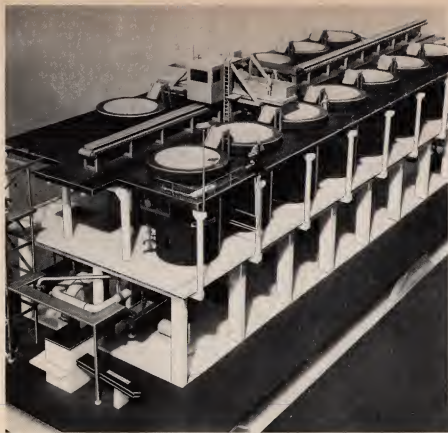


IF WE EXPECT PERFECTION

RICHARD L. EVANS

"If one by one we counted people out for the least fault," wrote Robert Frost, "it wouldn't take us long to get so we had no one left to live with." We may well think of this for a moment. If we expect or demand perfection in those with whom we associate, we will have no one to live with—not even ourselves. There are days when others deeply disappoint us. There are days when we seem almost to lose faith in humankind and wonder whom we can count on. We see flaws and failings in high places, as well as in people of ordinary pursuits; and, if we would let ourselves, we could become cynical. But why should we suppose that we would find flawless performance in anyone else when we know that we ourselves are not all that others expect of us? Our judgment is not infallible. Our impulses are not always all they ought to be. All of us need understanding; all of us need explaining. Sometimes we hear that someone else has said of us things that were unkind or cutting, and we are hurt and disillusioned, and then honestly have to ask ourselves if we don't sometimes say what would be disappointing to others—things we wouldn't be proud to have repeated. Yet with all the human foibles and variability, and sometimes perversity, our lives are enriched by the work, the companionship, the love and loyalty of others, and by the great kindness and consideration that come to us on many occasions—especially in our time of need, when people show the better side of themselves. In the home, in marriage, in school, at work, and in all relationships in life there would be less disillusionment, less friction, more patience, more understanding, more forgiving, and more forgetting if we didn't expect perfection in others—especially since we must admit that no one finds perfection in us. We are living in an imperfect world of imperfect people and shall surely find some disappointment in other people (as will they also in us), but the more understanding we are, the more we shall find what we so much seek. "If one by one we counted people out for the least fault, it wouldn't take us long to get so we had no one left to live with."

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System March 6, 1966. Copyright 1966.



This model represents the "new look" in precipitation plants being built by Kennecott to recover copper from mine dump water at Bingham.



Kennecott's old precipitation plant at the entrance to Bingham Canyon will be supplemented this year by a new \$20,000,000 plant.

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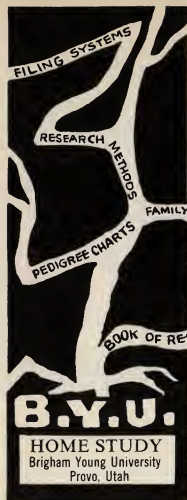


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At the end of road—and beginning of the trail

planning layettes as though the baby were hers.

Our house has a small bedroom off the kitchen that Bill and I decided to use for a nursery. We planned to paint the room a soft baby yellow on Bill's first day off.

One evening, Dad walked me home from choir practice. As we neared our house we could see Mother and Bill happily sloshing yellow paint on the walls of our baby's room.

I blew up. "I won't have it," I stormed at poor Dad. "I'm playing second fiddle to Mother in my own marriage. They treat me like a not-too-bright child. Who is Bill's wife anyway, me or Mother?"

"Isn't this yellow a lovely shade?" Mother exclaimed as Dad and I walked in.

"Come into the living room," Dad said sternly, in a voice that brooked no opposition.

Before I could speak, he took over. "Now see here," Dad told Bill. "You know we are glad to have you for our son, Bill. But you are married to Nancy. *She* is your wife. I want you to stop monopolizing my wife all the time. I'd like to have my wife to myself once in a while."

"Father!" Mother cried squelchingly.

But Father continued unsquelched. He turned toward Mother. "Nancy has the right to be the center of her home," he said. Looking at Mother significantly, he said emphatically, "Every woman wants to run her own home privately with her own husband—if she is any kind of woman."

Mother got it. Her face flushed.

After Mother and Dad left, Bill seemed very thoughtful. I could not guess what he might be thinking.

Finally, as we were getting ready for bed, Bill put his arms around me.

"Your dad is quite a guy," he said. "I never realized I was monopolizing your mother so much. I'm glad he set me straight. Why, a thing like that could even have caused friction between us if you hadn't understood. And what a wonderful way to feel about your wife after being married all these years. That's the way I want it to be for us."

I didn't say a word. Sometimes words are not necessary.

New Zealand

(Continued from page 392)

will have been students at the Church College of New Zealand.

The year 1958 was a milestone year in the growth of the Church in New Zealand. In addition to the dedications of the college and the temple that year, the Auckland Stake was organized on May 18, 1958. Today there are four thriving stakes in New Zealand.

New Zealand has been the training ground for some of the General Authorities of the Church. The late President Rufus K. Hardy of the First Council of the Seventy, the late Elder Matthew Cowley of the Council of the Twelve, and Bishop Robert L. Simpson of the present Presiding Bishopric all served missions in New Zealand as young men and were called to return as mission presidents.

New Zealand holds one of those sacred spots that a prophet of God, acting under divine inspiration, selected for the erection of a latter-day temple. President David O. McKay selected the place for the New Zealand Temple early in 1955 and returned to dedicate the complete structure April 20, 1958. During the construction period they called the work upon this house of the Lord "the great labor of love." And now, years after its dedication, that same spirit of love persists in great abundance as church members, in the bonds of brotherhood, peoples from all the South Seas, gather there to claim the sacred ordinances that can be obtained only in a temple of God.

President Hugh B. Brown, then an assistant to the Twelve, laid the cornerstone of the New Zealand Temple December 22, 1958. On that day he gave this admonition and promise:

"Be true, be constant, be faithful, endure to the end, keep clean in thought and action, live the gospel in your home, be worthy to be called the Saints of God, be worthy to come to the house of the Lord, and if you will, I promise you that there will be greater things in the future than any man has yet foreseen for you; for the people of this land, for your ancestors, and for your descendants."



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The Church Moves On

MARCH 1966

4 Salt Lake City's North 33rd Ward won the senior division all-Church basketball tournament by defeating Granger 3rd Ward (Salt Lake County), 65-44. Concord (California) placed third, Iona (Idaho) fourth, Orem 14th (Utah) fifth, and Washington (Utah) sixth. John Simpkins of North 33rd was named the most valuable player. Iona also won the sportsmanship trophy.

Phoenix 9th (Arizona) won the junior division tournament by defeating Holladay 1st (Salt Lake County), 52-46. Lincoln (Salt Lake City) placed third, East Mill Creek 11th (Salt Lake County) fourth, Ensign 1st (Salt Lake City) fifth, and Cincinnati (Ohio) sixth. Flagstaff (Arizona) gained the sportsmanship trophy. Gary Naylor of Phoenix won the most valuable player award.

Utah State University 2nd Ward won the college division tournament by defeating BYU 52nd, 63-55. Ricks (Idaho) placed third, USU 10th, fourth. Dean Thornock of BYU 52nd received the most valuable player citation.

The final games were played in the University of Utah field-house and telecast over KSL-TV.

5 The appointments of Jack D. Blodgett, Alma H. Boyce, Clarence Buehner, and Joseph S. Wood to the general board of the Young Men's Mutual Improvement Association were announced.

10 The First Presidency issued a statement urging support of the Red Cross drive now being conducted.

12 Tours of the church microfilm storage vault in Little Cottonwood Canyon southeast of Salt Lake City began for the season. Because of limited parking facilities, buses must be used to arrive at the area, rather than private automobiles.

13 Alva C. Snow and counselors Merrill J. Millett and Arvin L. Bellon were sustained as the presidency of Roosevelt (Utah) Stake, succeeding President Paul Murphy and counselors Floyd W. Labrum and Reginald Owen Curry.

16 "... the Church has no connection with the John Birch Society whatsoever," declared the First Presidency in a "Notice to Church Members." The statement was issued after the society announced plans for a banquet in Salt Lake City during the week of general conference in April.

19 The appointments of Heidi E. Vriens, Helen J. Tingey, Emma Lou W. Thayne, and Betty Jo C. Reiser to the general board of the Young Women's Mutual Improvement Association were announced.

Teaching

(Continued from page 413)

Furthermore, the college student who relies solely on the Spirit to solve all his problems without using his mind may have serious religious problems at one time or another in his life. If faith and reason are balanced, a mature, unshakable religious commitment will emerge.

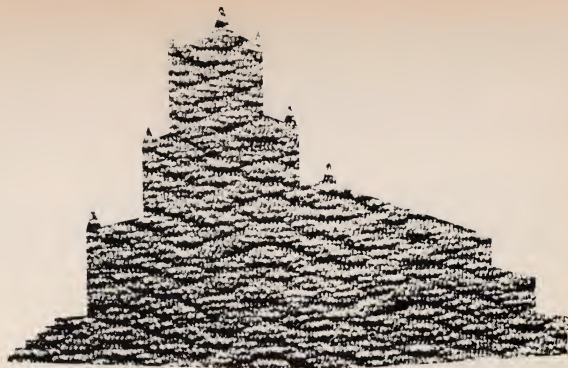
3. *Learn about religion from someone who knows something about it.* Dorothy Sayers, the mystery writer and religious thinker of some note, was once asked to write a letter to average Christians. She wrote as follows:

"The only letter I ever want to address to average people is one that says: Why don't you take the trouble to find out what is Christianity and what isn't? Why do you never read either the ancient or the modern authorities in the subject, but take your information for the most part from biologists and physicists who have picked it up as inaccurately as yourselves? You would be ashamed to know as little about internal combustion as you do about beliefs. I admit that you can practice Christianity without knowing much about theology, just as you can drive a car without understanding internal combustion. But if something breaks down on the car, you humbly go to the man who understands the works, whereas if something goes wrong with religion you merely throw the creed away and tell the theologian he is a liar. . . ."

Too many of us pick up our religion from a chemist, a philosopher, or a teacher trained in English. This might be acceptable if you realize that the learned professor is probably just as unlearned in religion as you are. Being an expert in zoology does not make one equally qualified in religious matters. It would be well if you remember to learn about religion from those who know.

4. *Be humble.* Perhaps you will find as you advance in college that you know more about leadership than your bishop or that you know the techniques of counseling better than he. Perhaps you will find that you even know more about the gospel. Thus, you will be tempted

¹Geddes MacGregor, *Introduction to Religious Philosophy* (Boston: Houghton Mifflin Company, 1959), pp. 11-12.



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to find fault with ward and stake leaders. You should always remember that they have been called of God to lead, direct, and counsel members of the Church.

The late President Henry D. Moyle tells about living in a ward after completing law school. The bishop of the ward did not have a formal education, and President Moyle said he was often tempted to criticize him. He was successful in curbing this desire, and he served the ward as best he could while living there. He said that he was rewarded on the day that he left the ward when he was told by the bishop how much his loyal participation in the ward had been appreciated. The bishop went on to say that he knew Elder Moyle was more qualified to lead than he was, and he promised Brother Moyle that because of his loyalty and devotion he would one day be a great leader in the Church.

The college students who stay humble will have fewer problems than those who allow pride in their "vast knowledge" to rule their hearts.

5. *Do not make hasty decisions.* You will find that certain things are more important some days than they are others. Realize that religious or theological problems will vary from day to day in their effect upon you. Some days your attitude will be wholesome and other days you may have cause for concern. If you recognize this, you will probably not be inclined to make decisions of great import on those days when things seem to be the darkest. As an ancient sage said, "It will pass." A recognition of this fact will help you in your personal adjustment. Write home to mom and dad, talk to your religion teacher, counsel with your bishop before you make serious religious decisions.

6. *Stay active in the Church.* Attend your meetings, especially sacrament meetings and priesthood meetings. When tempted to miss these in order to study for an exam, do not succumb. All who stay active in their wards and stakes will have an easier time adjusting to college.

7. *Take some time to find out why you are religious.* Examine yourself and your testimony. If your testimony comes from God, it will not be destroyed by man. But if it is based on men, then men can cause it to die.

Examine your religious motives. As T. S. Eliot says in his play *Murder in the Cathedral*, "The last temptation is the greatest reason to do the right deed for the wrong reason." Reasons are important. Love should be the paramount reason for the religious life—love for God, love for Christ, love for the Church.

8. Pray. Many of the problems that students face in college can be solved through prayer. The student who consciously develops a real relationship with his Father in heaven will receive comfort and aid through this medium. There are times when young people do not feel like praying. However, these are the times they need it the most. They should force themselves to pray on these occasions so that the alienation from their Father in heaven will not continue.

Too often our prayers are words with little thought or meaning behind them. One night a few weeks ago our six-year-old son came home from Primary and went out to play. We received a call from his teacher asking us to have a talk with him because he had refused to pray in class. I called him into the house and we went back into the den for a chat. When I asked him why he hadn't wanted to pray, he said it was because it didn't do any good. I asked, "Why not?" And he answered, "Well, none of my friends pray, and they get along just as well as I do." At that point we had a discussion on the meaning of prayer. Afterward I asked him what he thought we should do, and he decided we should ask Heavenly Father to forgive him. We got down on our

FAITH

BY LOUISE DARCY

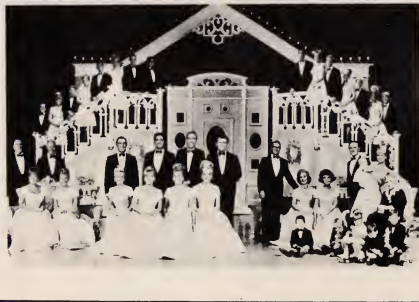
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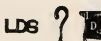
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knees, and he said he would say the prayer. This time he really prayed, not just words, but expressions from the heart. That is the kind of prayer that will bring peace and comfort to the troubled soul.

Prayer will not always get a student higher grades, it may not help a young lady get a date with that returned missionary she has her eye on, it probably won't alleviate all the trials and tribulations of life. But it will give strength and courage to face exams, to meet the hardships of life, and it will aid the student in using all of these things for his benefit and the good of mankind.

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BY MAXINE CLAYTON GREENWOOD

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Whose timeless watch*

*Has witnessed sun and shadow,
Rain and snow, and gusty wind
Across your patterned, broad
expanse—*

*What beauty waits for viewing!
Any hour the eye and mind
Can pause, to glance above
The hectic repetitions
Of our days!*

faith have a far stronger commitment than those who take their religion for granted. It is the Lord's desire that each of you struggle until you have a "whole-souled" commitment to Jesus Christ and his cause. Leaders of the Church have said that the Church does not exist to solve all of our religious problems. It exists to give us the faith to believe those things we cannot solve or understand. Perhaps we should pray for the faith to accept those things we cannot change and for the ability to change that which we can. All life should be lived to its fullest, and your college life is no exception. If it is to be the happiest and most rewarding time of your life, include religion.

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Rarotonga

(Continued from page 411)

organized the Aitutaki Branch and completed the organization of the branch on Rarotonga—the first permanent branches in the Cook group. Missionary work was also extended to other islands, and two more branches were organized in Rarotonga and one on the island of Mangaia during the six-year administration by the Samoan Mission.

In January 1955 President David O. McKay visited Aitutaki while his seaplane made a one-hour refueling stopover there. The Saints had assembled the night before and had slept under the stars, having arrived in three large whaleboats towed by a launch. A meeting was held in a grove of palm trees, after which the natives—sixty-six Saints and eighty-five nonmembers—filed by and shook hands with the Prophet of God. A *Church News* report described the occasion: "More than half of the group were small children and their big brown eyes and black hair and gentle shyness make them very welcome members of the Church." The weather during President McKay's trip was said to be "perfect" despite the hurricane season and tropical squalls on all sides.

On September 7, 1955, President Stone flew into Rarotonga with Elder Charles R. Dana, construction supervisor, and ten unskilled Polynesian labor missionaries. The workers were to construct the first modern Latter-day Saint chapel on these islands, as well as a recreation hall and a three-bedroom elders' home. They found themselves compelled by a deadline to finish the project and leave the islands by November 25. So from mid-October they operated on a daily schedule that often went from 6:30 a.m. until nearly midnight. When President Stone returned for the dedication late in November, he found the project, both buildings and grounds, beautifully completed with the finest workmanship in a "record" period of some ten weeks.

Elder Cowley had visited Aitutaki in 1951 and predicted that in the not-too-distant future a beautiful chapel would be built there. In 1957 construction was begun for the new chapel. When the work crew first arrived, the Latter-day Saints



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were almost outcasts. But an amazing change was noticeable within a couple of weeks. The entire island was very curious about what these people would do next. Large numbers of people were on hand when materials arrived. The construction, the generator, the lights, the power tools, the speed with which the Samoan boys poured cement completely amazed the entire populace of the island—these were things they had never seen before. Even several non-members pitched in to help. By the time the building was completed in 1958, the Latter-day Saints were a respected people in Aitutaki.

On November 20, 1960, Elder John Longden, assistant to the Council of the Twelve, organized the Rarotonga Mission with Joseph R. Reeder as its first president, having mission headquarters at Avarua.

One of the biggest problems of the new mission was to convince the people that the Church was there to stay and was there to bless the people. Some who wanted to join the Church were afraid of pressures by friends and family. So the first years were pioneering. Missionaries were instructed to show interest in what the native people were doing—fishing, food production, better houses—and offer to help them. They were to set up recreational areas for the youngsters, provide songs and music, emphasize Primary and MIA. When children became interested, the adults were brought in to learn what was being taught to the children.

President and Sister Reeder began teaching a Bible class in 1961 at Tereora College, the government high school in Rarotonga. A second Bible study class is now functioning in Aitutaki. The first LDS Boy Scout unit was organized at Avarua, also in 1961. Today 100 boys in the Aotearoa scout troop and wolf cub pack are in uniform.

President M. Ward Moody presided over the Rarotonga Mission for four years from April 1962.

In 1963 the first issue of *The Messenger*, the monthly bulletin to the elders and Saints of the mission, was published. A concentrated effort was begun that year also to complete the translation of the Book of Mormon, which work had been done in part in 1948. Just a

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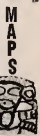
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year ago the first copies of the Book of Mormon in the Rarotongan language came off the press in Salt Lake City.

At Arorangi, Rarotonga, the Church has thirty-eight acres of farmland. Banana plants and orange trees have been planted within the last three years, and cash has already been realized from other food products such as arrowroot and tomatoes.

Among the most successful church programs with the young Cook Islanders have been competitive sports. The Church has sponsored basketball, volleyball, softball, rugby, and tennis, and for this purpose has prepared some of the finest courts and athletic fields in these islands. Youth programs have been broadcast over Cook Islands' radio station ZKZIA, with announcers sent to the recreational areas to get personal comment from the youth during their play.

Missionary work is currently being done on eight of the islands. Eight branches are organized, including three on Rarotonga. Five new chapels have been constructed under the church building program.

President Moody reported that great changes in the attitude toward the Church and its message have been noted in the past two years. Instead of running away and hiding or not being home when the missionaries call, people are coming to be taught. Indeed, the day of which the Lord said he would remember Israel in the "isles of the sea" (1 Nephi 19:15-16) has arrived for the Cook Island Maori.

A MOTHER'S HANDS

BY CHRISTIE LUND COLES

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Samoa

(Continued from page 398)

Reports from Samoa indicate that the people are growing in spirituality, faith, and devotion to the gospel. Their children are being educated in a number of schools operated by the Church, including the 300-student Mapu-saga High School and the Church College of Western Samoa. And the parents are setting an example for the youth by doing genealogical work and making excursions to New Zealand, some two thousand miles southwest of Samoa, to do ordinance work in the New Zealand Temple.

In October 1965 President Hugh B. Brown of the First Presidency and Elder Thomas S. Monson of the Council of the Twelve visited Samoa. Two faith-promoting experiences that occurred during their visit were described in the following account from the *Church News*:

"On Sunday, October 17, the two church officials met with 698 mem-

bers of the Tutuila District of the Samoan Mission. As a part of the session President Brown dedicated recently completed classrooms and faculty houses.

"For many days prior to the visit, members of the school faculty and students at the church school in American Samoa had been fasting and praying for moisture. Since the water supply is totally dependent upon rainfall and the accumulated storage of water, a severe drought had caused the school's reservoir to be drained to the point where emergency measures were being taken.

"During the early morning conference session, the heavens opened and literally produced a deluge of rain, fully replenishing the water supply. An airline pilot later commented, 'I have scarcely seen such an unusual rainfall. The only place where rain clouds hovered was over this particular segment of American Samoa.' . . .

"The other incident concerned the address of President Brown in Apia, Western Samoa, later that

same day. There were 1,322 members of the Apia Stake assembled and each speaker was provided an interpreter, for the benefit of members who spoke only Samoan. As President Brown concluded his introductory remarks, a counselor in the presidency spoke to the stake president, both being native Samoans. They had observed that the congregation was receiving the message of President Brown without the aid of the interpreter, who was then excused from his assignment. President Brown spoke for a full 40 minutes with his remarks being understood by both the English and Samoan-speaking members.

"All assembled felt the inspiration of this divine gift of the interpretation of tongues."

Yes, the people of Samoa are a blessed people. They are truly fulfilling the prophecy of President McKay in 1921 who blessed them that they "may have a clear understanding of the truth and make rapid progress in gaining a knowledge of thee and thy divine work."

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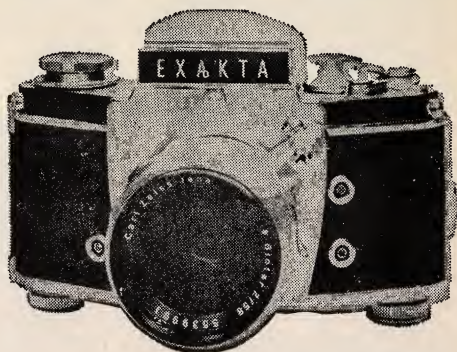
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ERA OF YOUTH

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor • May 1966



Among the articles in this issue: A Special Leadership Section



Yes. Wilco. Mobile now. Out."

The message would have sounded peculiar to anyone not familiar with military jargon, but it was understandable to the man who heard me say it, and it was so important that my life was affected by it.

It was a beautiful sunny morning in August 1944, south of Caen, France, during World War II. Our Canadian detachment was going into our first real battle, tingling all over with a mixture of fear and excitement (98 percent fear and 2 percent excitement!). Our engineer squadron was responsible for seeing that the roads were kept open for the advance, the bridges built, the mines lifted, the roadblocks removed. Doing the forward reconnaissance, sizing up the situation ahead, was a field engineer named Jennings. He was called FE 1. In reserve, and with little thought that he would be called upon, was FE 2—a Mormon boy named Livingstone.

In battle each unit has its own little radio system by which you can talk to one another. Those who are actually doing the fighting do the talking. Those in reserve just listen—and it makes for exciting listening! These were the

"Mobile now ..."

by R. Donald Livingstone

circumstances on that beautiful summer morning. Then came the shock! With the battle about 20 minutes old, there came a startling message over the phones: "FE 1 killed. Send up FE 2." In my shock I heard the commander's voice, "Hello FE 2, did you hear last message?"

The time had arrived. There was no turning back, no time for more training, nothing to do but send the reply: "Yes. Wilco. Mobile now. Out," which means: "Yes, I received the last message. *Wilco*, I will comply with the order. *Mobile now*, I am ready to move to do what you want right now. *Out*, there is nothing more that needs to be said."

Well, in the next ten minutes as we made our way to the battle front, I learned a great lesson. My! How I wished I knew all the code words better! That lesson last week on how to disarm the newest enemy mines—do you take the fuse off first and then put the pin in, or put the pin in first and then lift off the fuse? It makes a difference: the wrong way moves you quickly from what Jude calls the second estate into the third!

Livingstone survived the battle, but I've been thinking ever since about that moment and that message

Each one of us will receive at least one message in this life that will tell us the time has arrived for a big test. Time to move on to the battlefield. No chance to pick up knowledge we should have already learned. Maybe it will be next spring when you wake up the day of the first final exam and realize that if you don't know it now you've had it. Perhaps it will be when you

realize tomorrow is the day you leave for the university or go out on your own in the world. Maybe it's the day you receive your mission call. Perhaps it's that great day when your name is called and a person says, "Report to the Lord for final judgment." Won't that run a chill up and down the old spine!

There is no way to avoid the shock completely, but we can lessen its impact by being prepared. The Lord knows the great tests that come upon us, and so he gives us ways to be prepared. He gives us training courses and choice opportunities like family night and the lessons prepared for use there. He wants us to become ready for the message that will come to us.

How about taking a look at the great family night program in this light? Think of this year's manual. Can you think of any better armor for our young people to use in their battle with Satan than to know they have a Heavenly Father who loves and cares for them? that he has a Son, Jesus Christ, who loves us and that we owe it to him to do the right thing so that we can capitalize on the great gift he gave us? or to know that we have the constant companionship of the Holy Ghost to guide us personally? In the

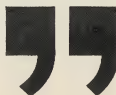


business world millions of dollars are paid for advisers and consultants, and we have the greatest one of all available without charge, every day of our lives! My, what a gift! Can you think of any better thing to know when you receive the message that it is time for special action? There are ways to become prepared. When we receive a new invitation or request for our time and service, it would be well for us to think of the battle message, "Yes. Wilco. Mobile now. Out."

"Yes, President McKay, I have received your message. *Wilco*, I will comply with your request. *Mobile now*, I am going to start and do it right now—not when I get time, but right now. *Out*, I don't need any further convincing—the fact that you suggested it is good enough, because I know you are a prophet."

And how about doing yourself a special favor? Just try this magic message around home this week. I can tell you there would be a lot of happy dads and smiling mothers if every time they said, "Will someone please help with the dishes? Will you get your homework done? Please shovel the snow off the sidewalks. Will you set the table? Will someone please take out the garbage? Have you made your bed?" what they heard in reply was, "Yes. *Wilco. Mobile now. Out.*"

When you become used to using the message, shorten it by just saying, "Mobile now."



FOR PROFIT AND FUN

by Carolyn Boyer Nelson

Another test or two, a few days of signing yearbooks, and you'll step into that summer vacation for which you've waited so long. But what have you planned to fill those wonderful long, warm hours? Surely you don't expect to drift aimlessly for three months with nothing better than sunbathing and sipping sodas to take your mind off yourself. Suppose you're not one of those lucky ones who got the job at the corner drugstore or in your dad's office. What about you—you who are left to fend for yourselves?

Why not be self-employed this summer and have fun besides?

If you girls are more than a little weary of the usual baby-sitting jobs or of occasionally taking in ironing, sit down for a minute with a pencil and paper and see what ideas you can come up with.



David Ochsenhirt, Kathy Clayton, Christine Shewell, Janeen Shewell

For you fellows, too, there's more than just cutting lawns and pulling weeds for that extra cash.

Let's start with a few ideas to spark your imagination.

These days, modern mothers seem happy enough to pay out for lessons of all kinds—swimming, dancing, music, painting, and so on. Maybe you're not quite in the bracket for teaching lessons, but why not use the same idea for a craft class? You could have different classes for different age children one, two, or even three afternoons a week. Postcards sent out to the mothers in your immediate neighborhood could let them know of your opening classes. Take a trip to the library for some books on crafts and activities for young children. Then, visit a hobby shop and go over their displays for ideas you could use.

Wonderful fun can be had for children (and you, too, incidentally) with paper and watercolors; don't forget finger paints, charcoal, and pastels, too. Remember how you used to make things out of salt-dough clay—vases, relief maps, flowers, figures.

Many happy hours can be spent making puppets, costumes, scenery, stages, and in writing and rehearsing a play for the parents. Hand puppets, string puppets, stocking puppets, or papier-mâché, or even simple paper-sack puppets can be fun. Why not start regular after-





Kaye Lloyd, Mirum Kollman, Kerry Lloyd, Diane Pruhs



Randy Luke, Jimmy Linschoten, Lane Robison, Clark Henderson

noons of storytelling in the shade under a big elm? If you've a flair for dramatics, maybe your summer school could be a little theater with you directing the children in presenting plays for the neighborhood. Don't overlook the ever-popular favorites of soap carving, working with boondoggle, weaving, knitting, and embroidering.

Perhaps you could start some classes that might include hiking, learning camping skills, preparing for scouting, bird study, tennis, baseball, or woodworking.

Many mothers, like myself, would gladly pay a reasonable fee to get their children away from the cowboy and Indian games long enough to do something creative with their time and energies.

Since many families take a vacation at some time or another during the summer, make it known that you've gone into the business of watching the houses and caring for the yards while people are away. This could mean taking in mail, cutting the lawn, and watering the house plants as well as the garden. If people plan to be gone for more than a few days, a postcard would assure them that all was well and safe at home.

There is no end to what you can do to earn money. Just think of a service that you and your family need or have needed on occasion, and you are well on your way to a summer of profit and fun.

Have fun with:

leather work	pet care
clay modeling	camp skills
model making	costuming
paint and pastels	puppetry
relief maps	papier-maché
work with wood	scenic trips
bird study	athletics
flower arrangements	

The Lamanites Shall Blossom As The Rose

by Glade M. Sowards

In English that was halting, broken, and yet strangely eloquent, a tall, lithe, Ute Indian man of twenty said, "And the Lamanites shall blossom as the rose. The only rose that my people know is the beautiful cactus rose of the desert, the flower that is so pretty although it blooms forth out of an ugly and treacherous plant. It has little rain to cheer it, poor soil to feed it, and the blazing desert sun to battle for survival—and yet it blooms.

"We don't say to this flower of the wilderness, 'Grow!' and cause it to grow. We don't bring the water and say, 'Drink!' and cause it to drink. Neither do we take hold of its spiny pods and say, 'Bloom!' and cause it to blossom. We would be hurt by its prickly armor. No, this is not the way the rose of the desert blooms. But under the watchful eye of our God, and after many months of patient care during which he blends the planting, the watering, and the feeding, we behold the blooming of this desert rose.

"So it is with my people. We cannot say to them in harsh tones, 'Arise! Achieve! Progress! or, Bloom!' but with tender care and love in our hearts inspired by our God, we must plant, cultivate, water, and bring about the blossoming of this people—long-forgotten, withering in the desert sun. And then can we rejoice with them and our God when the Lamanites shall blossom as a rose."

These are the words of Bobby Serawop, who has become the first full-blooded Ute Indian to hold

a position in a branch presidency on the Uintah-Ouray Indian Reservation. He is a counselor to President Carl Van Tassel of the Randlett Indian Branch.

Bobby's faith in the destiny of the Indian people and in the patience and love that are necessary to bring them to their full capacities is not just a theory, but a law that has been written through many years of trial and heartache. He recalls with deep emotion his youth, when he was so happy to be living with his parents in a small log cabin in the remote and peaceful Book Cliff Mountains. As a boy of six, he was forced into a schoolroom with many strangers whom he didn't even understand. Bobby spoke only the native Ute tongue. He was in his third year in school before he even began to understand the language of his teacher and classmates.

It was during this period of Bobby's life that he found cheer and solace in the missionaries of the Uintah Indian Mission, when the family moved from their mountain retreat to Ouray, Utah, in order for Bobby to attend school.

Bobby's next experiences with the missionaries came when he was eighteen years of age. He recalls that the pressure of the group had enticed him to use his share of newly acquired tribal wealth to "chase with the crowd, to drink, and to do those things that my heart told me were wrong." When his sensitive soul became so confused and disturbed that he hardly knew which way to turn, he again sought the Church and the tranquility that he had found as a youth.

Since this time, events have unfolded rapidly for Bobby. Inspired by an understanding Latter-day Saint seminary teacher at Haskell Institute, an aggressive new mission program on his reservation, and a dynamic branch president who realizes the need for individual participation by the Indian people, he has been ordained an elder, named to the branch presidency, and achieved a stature as a leader among his people.

A contemporary of Bobby is Floyd Wyasket, the son of the present tribal council chairman. Floyd's story is somewhat different from that of Bobby. He joined the Church when he was eleven or twelve years of age and has been active since that time. Floyd was a fine student and was graduated from high school with a good record. He attended Brigham Young University last year.



Armon Accutoroop



Myran Accutoroop



Jay Groves



Bobby Serawop



Floyd Wyasket

Floyd, who has always tried to be good, has been a great help to his branch officers. While still a high school senior, he was superintendent of the branch Sunday School.

He was surprised, however, to see the growth of his friends. In the one short year that Floyd was away to college, four of his close friends had advanced in the Church, and he found that he must now run to keep up with those whom he once had led.

Floyd bears a humble testimony: "I'm extremely grateful for the gospel, knowing of my heritage and realizing that many great and glorious blessings will come to me, a Lamanite, if I will be a faithful member of the Church." He has received his call to serve a mission in the Northern Indian Mission. He is a fine example of the fact that truth and righteousness have won out in a home that was once besieged by alcohol and indolence.

Three of Floyd's friends also bear strong testimonies of the "blossoming" of the Lamanite people. Myron Accutoroop is a strong, well-built young man who wrestled and played football for his high school. He says, "Being a member of the Church has meant a lot to me: It has taught me to live worthy of the teachings of Jesus Christ. Seminary has done much for me: It has helped me to find out if this was really the true Church. If it were not for the many friends who belong to this Church, I would not be what I am today."

Myron has the honor of being the first Ute Indian to be called on a full-time mission for the Church. He is serving in the Northern Indian Mission.

His younger brother Armon, a high school senior, is also a stalwart in the Church at Randlett. Armon says, "There are many ways that the Church has helped me to change my life. I have changed my way of talking, presenting myself in public, and grooming, and many of the necessary things that a person must know and do."

Another fine testimony is borne by Elder Jay Groves, an associate of the other boys, who lives in Myton, Utah. "I am a convert to The Church of Jesus Christ of Latter-day Saints. I have been a member for a little over one year. I am so happy for the two families that taught me the meaning of life and where we will go after death.

"I have two wonderful brothers who are members of the Church and two younger brothers and a sister who are waiting to be baptized. I hope and pray that someday my parents will be baptized and become members of The Church of Jesus Christ of Latter-day Saints." (Since this testimony was written, Jay's parents have been baptized. This word was received with great joy by Jay, who is now serving on a two-year mission.)

And again we listen to Bobby Serawop, "God has been patient, his servants long suffering, and my people are blossoming as a rose."



WHAT'S RIGHT

by Elaine Cannon

Scholars and scientists, award winners, athletes, queens on a crusade, helpers at home, models and artists, musicians and Sunday School teachers, soldiers without glamour, missionaries for God—these are today's teens.

Some people insist upon stating what's wrong with today's youth. But we find much that is right with them. They get higher grades, go to church more, eat fewer sweets, travel farther, think more deeply, have firmer opinions of their own, know more about their country and current affairs, spend more and shop better, play more but study more, too, than their counterparts of other years.

Today's youth are on-the-go, creative, tongue-in-cheek creatures who delight in pricking parents and leaders with far-out fads, new ideals, and firm commitments to an unfamiliar cause. But beneath an appearance that is (to adults) often disturbing, there are hearts searching for the good, for truth, for values that rest well on the conscience.

This is a grown-up generation, one to be reckoned with.

They earn higher wages and boast more talent skills than any other age group in history. A small percent of them are termed "delinquent" and color the case of all the rest. These get the news coverage, the attention of sociologists, and the blasts of parents. But the remaining many go quietly on their way preparing to take the torch for our tomorrows.

These are today's teens. But with all that's right about them, they have the same needs that have plagued other generations. They need to know how to get along at home, how to be popular with people, how to relate to LIFE! Here are some suggestions:



Parents and Pleasantness

Heaven at home is a pleasant possibility if you

practice wisdom on parents.

There is a right time, a better time for everything, including asking for money, getting permission, issuing a complaint, talking things over.

understand age differences.

You grow inches in a summer, but parents don't seem to have changed since your childhood. Let them catch up with your new look, new abilities. Help keep them current by telling, sharing, showing without making them feel like has-beens (that's so deflating!).

take a blessing count.

You may rebel at being owned, ordered, advised, and disciplined at your age. But parents feel a sense of duty—and it's a fact they're legally and morally responsible for you. Most important, they're your best blessing. They CARE.

And you are all in this family thing together.

It's a strange quirk of the system, but while you may think they're disappointed in you, they may feel they've failed you.

Love can make the difference, bridge the gap.

WITH YOUTH:



Three Ways to Get Along with People

1. Treat others as you like to be treated.

The Golden Rule works. The parables tell the story. The results of such living are in the miracle class. The Golden Rule works! Honesty, compassion and comfort, loyalty, concern, and a big effort to keep things pleasant are principles involved here.

2. Care and be aware.

Remember names and remember the facts. Put the two together at the right time. Keep up with and make comments on what friends are doing. Encourage, compliment when a compliment is due, hold sacred the confidences, and go easy on the criticism.

3. Smile.

Smile. Smile. Smile. But not pointlessly. Smile at someone with an eye-to-eye approach. Make the contact. Connect. A smile is the nicest way to touch and be touched in the friendly interplay of personalities.



Relating To Life

Who you really are, what you truly can do, how you should live, and what it all means are problems the Church can help you solve. The big bonus is in actively affiliating with inspired organizations in which the gospel of Jesus Christ is taught in its restored fullness.

You Are a Child of God

He is your Father; he loves you and understands you and wants you to have a full and happy life. He will not shield you from the experience you came here to get, but he will give you the strength to endure and the wisdom to learn from the opposition and afflictions life brings to every individual.

He will never desert you or reject you. Move toward him and he will move toward you.

Christian Principles Can Work in Your World

In you are the virtues possessed by God and Christ, though in you they are embryonic, undeveloped. Develop them! Look inside yourself for the virtue and strength that are there. Decide to follow the path that will make you feel good about yourself, charitable towards others, confident in the presence of God. You will find good company, courage, and the capacity for joy.

A SPECIAL

ERA OF YOUTH

SECTION

LEADERSHIP

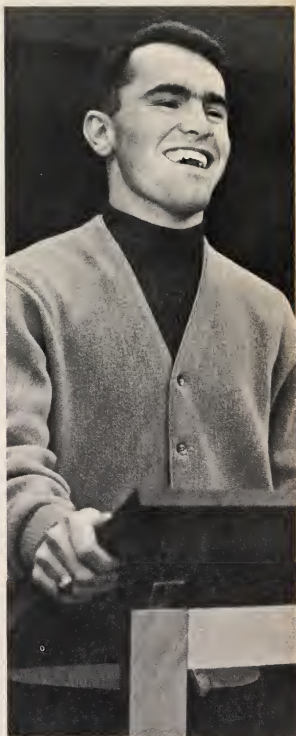
Leadership is more than a course of study for a large segment of seminary students in Salt Lake Valley. It is a way of life. They're doing things the leadership way in fellowshiping, activating, conducting, counseling, chairmanning, brainstorming, party-planning, socializing.

Charles Hobbs, coordinator of Salt Lake Valley seminaries, masterminded the broad network of leadership opportunity and training for the 11,000 students under his immediate attention. Leaders of the leaders are Kerry Collins, Lorelee Pugmire, Stephanie Boddell, Judy Oakeson, Lonni Glazier (Utah's Junior Miss) and Catherine Andreason.

The Era of Youth attended a conference staged by these officers, with representatives from all the seminaries in the area. We came away impressed. Several hundred young students swept through the workshop sessions, discussion groups, and general meetings with more skill than seen in many a national conclave. Youth and adult advisers alike were inspired. They were fed spiritually and intellectually. It had worked! The conference was a success. Young people with proper opportunity following careful training can lead, and lead toward an important goal.

In today's competitive world, in the circle of LDS life, leadership is all important. We issued a challenge to several of these young leaders to present their case for our readers the world over. They decided to do it in a picture section with a sky-high theme. Here is their section, their story, pictured with their people. Guest editors were Meredith Barker and Laurie Williams of Salt Lake City.

The Editors



Kerry Collins



Steve Birkeland

That's the wish of many a teen. "I wish I were a somebody!" It may be comforting to know that there are others in the same sag, but who wants to stay there when there's all of a young life to be lived? Let's listen in on the exchange between seminary leaders who've found some answers and a typical teen looking for them as they browse through the exciting new Hansen Planetarium in Salt Lake City.

Boy: I wish I were a somebody! I mean, I'm nobody. I'm not well-known for anything in particular. I'm not very humorous. I'm not on the big teams. I haven't pulled down a straight "A" like some students I know. I'm just Mr. Ordinary. Oh, sure, I have my Duty to God Award . . . but so do my athletic and studious friends. And I have to make the big decision soon about a mission and a career. If I were a somebody I bet I could make decisions. I'd make things happen for me. If only I could push some magic button and launch myself into the realm . . .

Seminary leaders: These are control buttons for space ship workings but you can push the symbolic button of Enthusiasm and launch yourself into the realm of Leadership. Here's new dimension in living; here's excitement and challenge and personal involvement. Here's living every minute of every day.



Brent Hanks



Robert Howes, Loralee Pugmire, Steve Birkeland

Boy: But what is there that I can do—out there in the world, I mean? I'm no Lincoln or Edison or Joseph Smith. What stars out there could I hitch my wagon to? What is my place in the whole universal scheme of things? Stargazing gets me no place fast. I want to soar!

Judy Oakeson, Kerry Collins, Stephaine Bodell



Seminary leaders: It's simple, really. Listen: Once America needed an Emancipation Proclamation. Once the world needed light. Once the Lord needed a man to help restore his Church. Now, WE NEED YOU! We all want to reach the celestial stars of temple marriage, serving God effectively; but let's help each other, for no one person can generate success for the group—it takes a little help from everybody. That includes you.

Seminary leaders: You see, everyone has something he can do better than anyone else on the scene. Some invent, some build, some fight the battles or do the exploring, some teach the lessons. We are all included in the Lord's plan, but because we are members of The Church of Jesus Christ of Latter-day Saints (his organization for the fullness of the gospel on earth), the thing that we are best suited for is to assist in the work of human salvation. You can help yourself and your brother by putting your best efforts forward, enthusiastically, in whatever you are doing.



Kathy Andreason, Jill Mulvey, Judy Oakeson



Boy: Great! How and when do we start?

Seminary leaders: We check out the instructions carefully, climb aboard the rocketship of enthusiastic leadership, and go, go, go! **FLIGHT PLAN:** Through the spheres of teaching and learning, supervising, inspiring, motivating—giving of self.

DESTINATION: The stars.

QUALIFICATION: YOU-th—who care, who want to make the trip, and who are willing to make the effort.



Kerry Collins, Robert Howes

Seminary leaders: "But where am I in all of that?" you ask. And we answer, right there in the middle of everything. The sights are set on **you**. We're after **YOU!** We'll do all we can to supply the training and the opportunity. Then it's up to you. You're a kind of astronaut. And, after all, the astronaut's job is a simple one.

All you have to do is: Find where you're needed . . .

Learn how to fulfill that need . . . And, work as if your life depended on it!

**IT DOES! BECAUSE—IF YOU'RE REALLY INTERESTED IN BECOMING A LEADER—
A SOMEBODY— IT WILL BECOME A LIFETIME PROJECT.**

Meredith Bar



An event to remember

By James Hodgson
YMMIA General Board

For the 40,000 young men of the Church who participate annually in MIA basketball, the golden goal is the all-church championship tournament in Salt Lake City. Starting with the devotional in the Tabernacle to the final televised games at the University of Utah field house, this is an event to remember.

This is a tournament where sportsmanship is more important than championship; where men learn to pray as they play; where everyone can win, regardless of the figures on the scoreboard, with wonderful experiences and memories.

For many players this tournament is the first opportunity to visit Temple Square and to meet some of the General Authorities. It is the thrill of visiting the historic Tabernacle for the first time and tingling to the music of the great organ and the Tabernacle Choir. It's the chance for comradery, traveling, eating, playing, and praying together with choice friends and teammates.

This is spiritualized recreation directed by dedicated leaders to help strengthen the testimony of all those who participate. It is another joint MIA activity in which lovely Laurel girls participate as sponsors. It is a strong missionary program to bring young men into the Church and help keep them there. It is the gospel in action. It is MIA . . . the activity program of the Church.



Elder Delbert L. Stapley, Council of the Twelve, greets Sue and Gay Evans.



A team watches and waits.



Marve Sorenson and Dick Quinton escort sponsor Patsy Hewlett.



Marvin J. Ashton presents coveted trophy.



Some teams brought their own cheer leaders.



After the games are over . . .



Line up of Laurels in Sponsor ribbons.

The Last Word

Mighty is the force of motherhood! It transforms all things by its vital heat; it turns timidity into fierce courage, and dreadless defiance into tremulous submission; it turns thoughtlessness into foresight, and yet stills all anxiety into calm content; it makes selfishness become self-denial, and gives even to hard vanity the glance of admiring love.—George Eliot

Almost without exception when a person leaves the Church, it is due to transgression.—President Joseph Fielding Smith

I never told you I was perfect; but there is no error in the revelations which I have taught.—The Prophet Joseph Smith, DHC, VI, 366

One of the surest evidences of Joseph Smith's greatness of mind and of the inspiration of God upon him is to be seen in his treatment of those who had fallen but were willing to and did repent of their sins. His capacity to forgive under these circumstances seemed boundless.—B. H. Roberts, DHC, IV, 163

The little fellow howled with rage as a young French father pushed his son's carriage down the street. "Easy there, Bernard, control yourself," said the father quietly. "Now, Bernard, keep calm!" "Congratulations, monsieur," came the voice of a woman observing. "You know just how to handle youngsters—calmly and gently." Then she asked, "So the little boy's name is Bernard?" "No, madame," the father corrected. "His name's André. I'm Bernard."



There's no limit to the good a man can do if he doesn't care who gets the credit.

Obstetrician's daughter answers the phone: "No, my daddy isn't home. He's out on an eternity case."



Headline appearing in a suburban newspaper:

Seventh Ward Calls Child To LDS Church Bishopric

We are haunted by an ideal life, and it is because we have within us the beginning and the possibility of it.—Phillips Brooks

The proper use of leisure time . . . has been the means of helping many young men and women to greatness.—President Thorpe B. Isaacson

A boss on vacation in the South Seas received a short note from his staff: "Hope you're having an enjoyable vacation—we are!"

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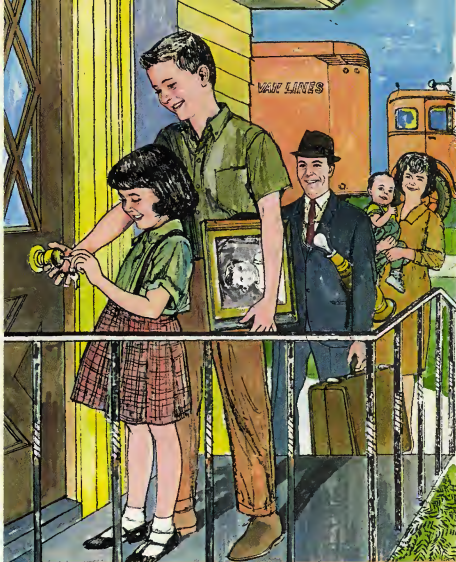
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